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NO. 3

Editorial

THE article by Mr. A. R. Saunders, which we publish in this issue, is bound to furnish considerable material for thought upon a most important topic. The writer frankly states his belief that the policy of Christian missions in laying its greatest emphasis on the work in the large centres in China has been wrong; that the crux of the problem of evangelism is to be found in the country districts of the Empire. Because the great majority of the population of China live in the country, therefore mission work must be carried on where they are, and they must be preached to in the country towns and in the hamlets if they are to be reached at all. In support of this, Mr. Saunders quotes the work of our Lord, saying the common people heard Him gladly, and implies that this meant the people from the country sides. But did it? The 'common people' were as likely to be found in the cities as in country of Judæa, and, indeed, would be most likely to congregate there. After all the testimony of Our Lord to His divine mission was made chiefly and finally in Jerusalem. "*Beginning at Jerusalem.*"

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WE note still further in this connection that no reference is made to the example of the apostles and no mention whatever is made of the chief missionary apostle, St. Paul. As a foreign missionary, it is acknowledged by all authorities that St. The Apostolic Method.

Paul concentrated his greatest efforts upon the big cities of the Empire. If it is true, as Mr. Saunders says, that the country people must be reached by us where they reside, or not at all, then we might proceed to ask by what process the conversion of the Roman Empire was effected? That it is wrong as well as impolitic on the part of the foreign missionary to neglect the evangelization of the country people is altogether certain, and it is well worth while to call definite attention to this fact. His problem is rather concerned with the right point of application. He is a *foreign* missionary and not the final agent of the evangelization of this Empire. He must evangelize and show himself entirely at one with all efforts made to reach the people, but it is not to be assumed that the responsibility for the whole process rests upon him. The evangelization of this Empire is a campaign, not a skirmish, and must be undertaken by the whole church of Christ. Ours should not be the labour of occupation. If the parallel of the New Testament and the early church is of any service in this connection, it surely shows us that the foreign missionary has as his first concern the establishing and the edifying of the Christian community, upon whom the responsibility of obedience to our Lord's command must in turn rest.

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Original Study. THE sociological study of the Nou Su people from the pen of Mr. Hicks, one of the missionaries among them, which we are able to present to our readers will, we trust, have not only the result of deepening interest in the work among the tribesmen of Yunnan and Kweichow but also serve to turn the thoughts of some of our readers to the possibilities of research of a similar kind in the districts around them. Very much work of this nature remains to be done in all parts of China. Young missionaries would be well advised to make the pursuit of some special line of enquiry such as this a part of their study. Every region of China has its peculiarities in such matters as folklore, and much intimate knowledge of the mental attitude of the common people is to be gained by a study of local traditions as they bear upon worship and superstition. It is a good and great thing to add to the general sum of knowledge by such study, but better still is it to get into intimate touch with the people to whom we are commissioned with the Word of

Life and to learn how to touch the springs of their thought. Every discovery of the root principles which underlie the debased religious practices of the people adds to the power of the preacher to reach the soul he strives to uplift with the life-giving message of eternal love. One of the purposes for which the RECORDER exists is to help forward all such knowledge as makes for greater efficiency in mission work, and a knowledge of the problem we are set to solve here in China is half our conquest.

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WE observe in the last issue of the *East and the West* a very spirited protest against a practice, which is said to be somewhat common among the missionaries of one of the leading missionary societies in India, of baptising converts on simple profession of faith without either instruction or due enquiry. It is asserted that much danger arises to the Church of Christ from this method; that enquirers pass from other societies which make greater demands on the converts in order to receive speedier admission into the fold. Moreover, our contemporary asserts that this course of action in itself constitutes a considerable hindrance to projects of union.

**Zeal and
Patience.**

China has not been without its sad experience along these same lines. No one mission can be said to be guilty of this above all others, but many missionaries, in an undoubted zeal for the salvation of men, have unduly pressed men and women into the membership of the church to the detriment of the fair fame of the Body of Christ. Very much wisdom needs to be exercised in the baptism and reception of converts, and while it is often a trial of both faith and patience to keep apparently sincere enquirers waiting for many months under trial and instruction, yet the dangers of unwise haste have been proven so great that prudence, as well as care for the purity of the church, calls for much care and deliberate enquiry. In a land such as China the purity of the church and the character of the converts must be one of the first considerations of the missionary worker.

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THERE is always the temptation affecting the Christian missionary enterprise that it shall fall a prey to the statistician. The problem of the kingdom of God can never be set down in

terms of arithmetic. Believing thoroughly, as we do, in the necessity for a deep and abiding faith in the power of the Holy Spirit to convert men, and welcoming as we must the eagerness to attempt great things as shown by the missionaries of Korea in their recently announced campaign for a million converts in this year 1910, we should regret to see the method generally accepted. If one million why not ten? When missionaries become very keen on numbers, it is too often the fact that the character of the convert is neglected. There have been times in recent history when, if numbers were the only consideration, Christian missionaries in China might have baptised their millions. The result, by common consent, would have been disastrous. The same warning may be uttered in regard to the statement concerning the number of days' work needed to give the testimony of the Gospel to every thousand of the people. There are classes of the population, as there are nations in the world, which need close and constant study before the word of testimony can be made effective. Why is it that a method of testimony is supposed to suffice for the non-Christian world which it has never been dreamed of applying to the so-called Christian populations of our home lands? Missions to the populace of Christian lands should have ceased ages ago if they had been conducted on the principles which some would apply to work among non-Christian peoples.

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IN the most interesting account of the year's work published by the Y. M. C. A. in China and Korea reference is made to a canvas which has been conducted by one of the staff of workers, concerning the difficulties which stand in the way of the acceptance of Christianity on the part of many Chinese young men. Opposition in the home, filial devotion (the wrongfulness of disobedience), devotion to Confucianism as against a Western system, the foreign connections of the missionary,—these are reasons advanced along the line of personal difficulty. Another class of hindrances arises from the wave of materialism, scepticism, rationalism and even atheism, which is sweeping over the thought and education of the land. The Bible is not believed by many, and the statement is current that religion has no longer a hold over the nations of the West. One

The Y. M. C. A.
Report.

correspondent thinks the teaching of Christianity is made too abstract, and that the doctrines of the Trinity, the Incarnation and so on, are also sometimes a hindrance. The social bar which must follow the thorough adoption of Christian faith is an objection on the part of some. It is to be hoped that more of detail in regard to these hindrances will be given for the help and guidance of missionary workers than there is room for in the pages of an annual report. It is very needful to have a full knowledge of the difficulties that confront the progress of the Gospel amongst such a class as is touched by the Y. M. C. A. The summary here reproduced would seem to show that in the realm of apologetic literature we are sadly lacking a method of apology written with a definite view to the psychological condition of the Chinese mind and with a sufficient knowledge of the Chinese environment.

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MANY of our readers are aware of the fact that a Chinese national industrial exhibition, planned on a great scale and

The Nanking thoroughly representative of all sides of Chinese
Exposition. art and commerce, is to be opened in Nanking from the first of May next. The missionaries in

Nanking, rightly convinced that this exhibition presents a field of opportunity for Christian labour too good to be lost, are appealing for assistance to undertake the carrying on of a Christian campaign in connection with the exhibition and have secured sufficient land for this purpose. Funds are required for the building. It is their desire that the Christian church of China shall share in the work of the exhibition by giving concrete evidence of the activities of the Christian church in educational, literary, philanthropic and evangelistic work. The committee of the exhibition will be glad to receive from all parts of China photographs and models of school and hospital buildings and their work, and will appreciate any material which could be used to illustrate the practical accomplishments of missionary work. The Secretary is Dr. F. B. Whitmore, and he will be glad to hear from any who may have it in their power to assist this cause. Will missionaries all over China remember the claims and needs of this exhibition enterprise and make its successful accomplishment over the eight months of its working a matter of constant prayer?

A STRIKING advance is to be chronicled in the figures which are now available concerning the work of Sunday Schools in China. At the World's Sunday School Convention held in Rome in 1907 the total number of schools was reported as 105 : teachers, 1,053 ; scholars, 5,264. Figures which have been gleaned from last year's mission reports show 1,987 schools, 4,125 teachers and 71,598 scholars, and these figures are obviously incomplete. It would be quite safe to assert that the total number of scholars in connection with the Mission Sunday Schools of China exceeds a hundred thousand. This progress is extremely gratifying and is significant of the tremendous field which lies before the Sunday School movement. There are several large missions in China, of long standing in the Empire, whose Sunday Schools are altogether inadequate to the figures they report for church membership. This reveals an element of special weakness in policy and administration, and we trust that one result of the increased attention which is being given to Sunday School matters will be a Sunday School organization in connection with every missionary society and the establishment of a school in connection with every mission church. The secret of the conversion of the nation in *this generation* lies more with the youth than with the adult. Press onward with the Sunday School.

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WE have so often had occasion to comment upon the slackness which has followed the promulgation of schemes of reform in China and the failure of those who are responsible for their administration, from high officials downward, to treat them seriously, that it is with unusual satisfaction attention is now drawn to the increasingly successful nature of the opium reform. China has done more than her own programme of suppression called for at this stage of the reform and has given unmistakable evidence of the sincerity with which she asked the co-operation of the civilized Powers in an attempt to shorten the period of total abolition. In this connection also we are thankful for the action of Bishop Price, of the C. M. S., in calling, through the Archbishop of Canterbury, the consideration of the British Secretary for Foreign Affairs and the British public to the hindrances placed in the way of hastening

**Steady
Progress.**

forward measures for the entire suppression of opium sales by the action of a leading firm of merchants in Foochow. In her endeavour to force the pace China should receive all possible support and no suspicion of hindrance from those who are her well-wishers. Any attempt to bolster up the dying opium trade against the public opinion of China is poor business policy, not to speak of the moral aspects of the case. It will not pay reputable foreign firms to have it known that their business methods are soiled by participation in a universally condemned trade. The insistence upon the 'pound of flesh' which the treaties allow may be legally just enough but "morally indefensible" and, moreover, extremely unwise.

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THE great question of constitutional reform is certainly moving. Local government, both for prefectures and districts, is now being pressed forward, and a certain **Another Step.** amount of power is bound to fall into the hands of these local bodies. A great change cannot fail to come over the public life of China as opportunity is thus provided for the expression of public opinion. The Chinese government will ere long be facing the problem which lay before Britain after the passing of the Reform Bill, namely, how to educate its masters. The proposed Parliament of China is to have its representatives from every province, on a basis of population. Provision is also made for the presence of Mongols, Tibetans, Hakkas, Ikas, Lolos, and Yaos. The sympathy and prayers of the Christian population of the Empire will follow all these developments.

Attention is also being given at the present time, and not an instant too soon, to the reform of the judicial system of China. Methods of procedure in foreign countries have been examined and a system based on these, as they are consistent with the circumstances of China, has been presented to the Throne and adopted. The functions of justice and civil administration are to be clearly differentiated and courts instituted. This development, which might mean much to the welfare of the people of China, will be watched with deep interest. No land is truly civilized where justice is bought and sold, and the trust of the people in the righteous administration of the law is one of the surest tests of pure and worthy government.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii, 20.

AN EVENING HYMN.

Before the ending of the day,
Creator of the world, we pray
That with Thy wonted favour, Thou
Wouldest be our Guard and Keeper
now.

From all ill dreams defend our eyes,
From nightly fears and fantasies;
Tread under foot our ghostly foe,
That no pollution we may know.

O Father, that we ask be done,
Through Jesus Christ, Thine only Son,
Who with the Holy Ghost and Thee,
Shall live and reign eternally.

Amen.

PRAY

That you may never forget the
importance of evangelizing the mil-
lions who live outside the city walls
in China. (P. 199).

For such a measure of adaptability
to new conditions that you may not
be one of these to become discouraged
and give up this work to which God
has called you. (P. 199).

For more itineration and more
carrying of the Gospel to the people
in the country. (P. 201).

For any correction of present meth-
ods that may be needed in order to a
real forward movement. (P. 202).

For more itinerant preachers to
balance and extend the work being
done by mission schools. (P. 202).

For more itinerant preachers to sup-
plement the work being done by the
medical missionaries. (P. 203).

For more itinerant preachers to
carry on more widely by the human
voice what is being done by Christian
literature. (P. 203).

That every Station may be suf-
ficiently manned for some to be set
apart from all details of administration
for the direct preaching and teaching
of the Gospel. (P. 203).

For an increase of efficient leaders
in the evangelistic work. (P. 204).

For leaders really competent for the
training of the Chinese evangelists.
(P. 204).

That you may always be prepared to
do yourself anything and everything
you ask of your Chinese colleague.
(P. 205).

For a ready insight such as will
make clear the ways in which China
is particularly adapted for ready
approach on the part of a Christian
evangelist. (P. 205).

That all missions may come to
realize more and more the present
neglect of country work. (P. 207).

For the evangelization of the Nou
Su. (P. 210 ff.).

For the Union Normal College,
Wuchang. (P. 220).

That all missions may push forward
towards the independent, self-sup-
porting church. (P. 224).

That you may "Beware when all
men speak well of you." (P. 225).

That the editors of Chinese papers
may be a force of upbuilding in the
years to come. (P. 228.)

A PRAYER FOR THE WORLD.

O Lord, make bare Thy holy arm
in the eyes of all the nations, that all
the ends of the world may see Thy
salvation; show forth Thy right-
eousness openly in the sight of the
heathen, that the kingdom of Thy
Christ may be established over all
mankind; hasten the coming of the
end when He shall deliver up the
kingdom unto Thee, and having put
down all rule, and authority, and
power, and put all things under his
feet, He Himself shall be subject
unto Thee, and with Thee in the unity
of the Holy Ghost, Three Persons in
One God, shall be our All in All.

Amen.

GIVE THANKS

For the deserved popularity of the
medical missionary work. (P. 224).

For the harmonious coöperation in
mission colleges and for its reaction
in the home churches. (P. 224).

Contributed Articles

The Problem of Reaching the Masses in China*

REV. ALEX. R. SAUNDERS, CHINA INLAND MISSION,
YANGCHOW.

THE question of reaching the masses, even in a country of such limited area and population as Britain, has perplexed leading Christian men for many years, and all kinds of agencies have been brought into operation to effect this end. Specially qualified workers have organized open-air meetings at the race courses, public parks, and other places where the common people are wont to assemble in large numbers. Sunday night services in theatres have been introduced and much useful work has been done in this way to reach the non-church-going masses, and what shall we say of the almost countless number of voluntary workers in every city and town who have been engaged for many years in house-to-house distribution of Christian literature? I have but mentioned a few of the many means that have been used to reach the masses in Britain, and I suppose the same could be said of America, but there was still a wide field left for the Salvation Army to make their unique efforts to reach classes that were still untouched. After so many years of constant and zealous work who would venture even to suggest that the masses in Britain, or America, have been anything like reached? What, then, can we say in regard to this much greater problem of reaching the masses in China with its population of 400,000,000?

To discuss a question of such magnitude, in a manner at all satisfactory, the time at our disposal is far too short, and I must be concise and practical in what I have to bring forward. I shall consider the subject under the following six divisions:—

I. What class of the population of China mainly constitute the masses?

II. Where shall we chiefly concentrate our efforts for their evangelization?

* A paper read before the Shanghai Missionary Association on Tuesday, 7th December, 1909.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

- III. What do we mean by "reaching the masses?"
- IV. How far do present methods solve the problem?
- V. A plan for the evangelization of the common people.
- VI. Difficulties and hindrances. The remedy.

I. What Classes of the Population of China mainly constitute the Masses?

Before we can make up our minds as to what classes of the people make up what we understand by "the masses," or the common people, we need to know the general conditions of the country concerned, for ignorance of these will lead us to very wrong conclusions on the subject we are now considering. We could not possibly make a greater mistake than to suppose that the masses in China are necessarily composed of the same classes of the population as Britain or America, and though some may think that this is a point hardly worth the while it has a most important bearing upon what I have to say to-night. It is said of John Wesley, the man who reached the masses as no one else has done, that he always went straight for where the tall chimneys were thickest. John Wesley was familiar with the country he laboured in, and he knew that England, being a country of huge manufacturing interests, the great crowds of the common people would be found among the artizan and labouring classes in the large towns and cities. So it becomes our duty to know China and the people we have come to labour amongst if we would effectively reach them with the Gospel.

The manufacturing industries of China, though in recent years increasing, cannot even now be said to amount to very much, and the artizan and labouring classes of the cities form but a very small proportion of the population, so in this respect there is a very great difference from our own lands. It is not necessary to live long in China to discover that, above all else, it is an agricultural land, and that the great mass of its people are, in some way or other, connected with tillage of the soil. The scholars come first in China's social scale, because from their ranks the officials are selected, but how often have we found in inland China that the literati are themselves farmers! It often happens, too, that the shopkeepers and their assistants in inland cities are owners of land, and they are required each year to help in the harvest field. While the scholar ranks first in the social scale the farmer

comes second, because he is the man on whom the country depends for its revenue. If we could take a census of the various classes that comprise China's population we would find that the country people far outnumber any other class, and if our aim is to reach the masses, our first concern must be for the millions who live outside the city walls. Has it not been among the simple country folk that the Gospel has first and most deeply taken root? Are we not reminded by this, also, that it was the common people, flocking from all the country sides, that heard gladly during the earthly ministry of our Lord Jesus Christ?

Brethren, you will have perceived already that my plea is to be for the country districts of China, but in the next point of my paper I wish to take you a step further in the consideration of this side of the question.

II. Where shall we chiefly concentrate our Efforts for their Evangelization?

Having already come to the conclusion that the agricultural classes very largely make up what we call the masses in China, it is very easy to locate their whereabouts, but the question we are now to consider is not so much where they live as where we can best reach them with the Gospel. Can we devise any means by which we may gather those scattered millions into the large towns and cities, so as to simplify the work of their evangelization? Or, shall we go to where they are? Looked at from this point of view the question now before us is a most pertinent one and deserves our most careful consideration.

We who have come from the West most naturally think of the great mass-meetings we have either witnessed or taken part in in our own great cities, to which great crowds of country people have also flocked, and the question at once arises whether the same methods will not have like results in China. Before we came to China we had heard much of its great walled cities, and we had pictured to ourselves immensely populous centres. Some of us who were already engaged in evangelistic work in the home lands may have had day dreams of a similar work in China. Have these been realized? I fear not, and a few, indeed, who came to China full of hope, returned home again sadly disappointed and discouraged after only a few months in the country.

Very many of China's cities are not the great populous centres we had thought they were ; for, as a matter of fact, some are but small tumble-down villages surrounded by a wall. It is perfectly true that near the coast, and for some distance up the great waterways, there are large and populous cities, made so by the immense export and import trade demanded by the millions toiling in the fields beyond. There are also large and populous cities, such as the provincial capitals, that owe even their very existence to their official status rather than to any amount of trade carried, but these are not fair samples of the average cities in China. Take Nanking, or Soochow, as an example ! I have no hesitation in saying that if the privileged classes were removed from either of these cities there would be a surprisingly small number of people left. Even the shop-keepers, being largely dependent on the officials and their retainers for their trade, would find their means of livelihood gone and would betake themselves to other parts. If this is true of provincial capitals it is equally true of most prefectural cities, and many of the county seats would have no existence at all but for the official and his retainers. To go no further afield than Kiangsu, for example, I know of one city where the only buildings within its walls are the premises of the Yamun, and yet another where all you can see are heaps of brickbats and a few scattered houses. I could describe city after city in the same desolate condition. A missionary, who had lived all his years in China near the coast, paid a visit to an inland mission station, and he was so struck by the deserted appearance of the city that he asked the resident missionary, "Where are the people ?" The country people only visit such cities to pay their taxes, or when they have a lawsuit on, and their regular business is done at the surrounding market towns.

I have gone into this matter rather fully, for I have been led to believe, rightly or wrongly, that there is an opinion among many missionaries that to reach the masses in China it is in the cities where we must concentrate our efforts. If not in the cities where, then, are we to reach the people ? Where are we to find the multitudes of common people ? About Easter time, when the beautiful spring weather is coming on, take a trip into the country, anywhere you like to go, and lift up your eyes and look on the fields. They are white already to harvest. Look on all sides of you ! The people literally swarm on the face of the earth ! Where do they live ? Try,

as I have done many times, to count the villages and hamlets that dot the land, all within range of your vision. It is impossible! They are so many, and we can but offer a prayer to God, who not only knows the number of hamlets and of individuals, but has also counted the very hairs of their heads, that He will raise up many to care for the uncared-for multitudes.

Not only are the masses in China mostly composed of the people living in the country, but if we would reach them with the message of salvation we must go to where they live, and this work can only be done by itineration.

Some may raise the objection that I am advocating country evangelization to the exclusion of much needed work in the cities. Not so, for by the plan which I purpose laying before you ample time is allowed for that. The point I wish to emphasize is that as the vast majority of the common people are to be found in the country, and can only be reached by the messenger going to them, our efforts must be mainly concentrated on the villages and hamlets of this great empire.

III. What do we mean by "Reaching the Masses?"

The command of our risen Lord is very clear: to preach the Gospel to every creature. But as to all that is actually implied in the commission there is considerable difference of opinion among missionaries. Some hold that the work we are called to do, will not be completed till every individual has been won to Christ; while others go to the other extreme and maintain that it is to preach the Gospel throughout the world for a witness only, even if the greater number should hear it but once. I prefer to-night to take a view lying midway between those two extremes and give in the words of one of the resolutions of the Centenary Conference my basis for the evangelization of this great people. The resolution referred to has the following words: "To reach every individual in the empire with such a knowledge of the world-saving mission, the redeeming death and resurrection, and the heart-transforming power of Jesus Christ, *as will suffice* for the acceptance of Him as a personal Saviour." There is room, perhaps, for some difference of opinion as to what will suffice, but for our purpose this evening we will take the following for a basis: To give an average of fifty days preaching to every thousand of population.

There is one other point in the consideration of this subject that is of the utmost importance and must not be lost sight of. The present generation is the only one we can reach, and there is absolutely no ground whatever for anyone to think that what is left undone by us will be done by the generation following. What we owe to this generation can never be paid by those who succeed us. They will have their own generation to serve as we have ours now, and it becomes our bounden duty to see to it that no time is lost to give to every creature in China a saving knowledge of our Lord Jesus Christ. This adds urgency to our commission.

IV. How far do Present Methods solve the Problem?

At the time of the Centenary Conference there were in China 3,746 foreign missionaries (including wives) and 9,904 Chinese workers, and all of them are, no doubt, doing most useful work in connection with the various departments of missionary service. The question for us to consider now is, Are the masses in China being reached by the methods now employed by that large number of missionaries and Chinese workers? I sincerely hope that our brethren engaged in the various forms of institutional work will not think that, in anything I say, I am finding fault with the excellent work they are doing. Nothing could be farther from my own thoughts, and my only desire is to face this problem fairly. Let me say at once that my firm conviction is that the work of evangelizing the masses is not being done by present-day methods, and there is a very great need for a forward movement in China.

Missionaries have told me that they did not believe in itinerating work; there were very few results from it, and it was their opinion that the conversion of China's millions to Christ would be brought about by educational work. We all appreciate the valuable work done by our brethren in the Christian schools, but I feel perfectly sure that they themselves would agree with me in this, that they are touching a very small and select class of the Chinese only. This problem is not being, and cannot be, solved by the Christian educational work.

The medical missionary comes a good deal nearer it, for his noble self-denying work is certainly among the common people, and poor suffering creatures will come many miles to receive treatment from the far-famed foreign physician. Still

medical work is limited. There are vast regions, teeming with people, where the fame of the foreign doctor has never spread, and if we were dependent upon medical work to bring these people within the sound of the Gospel our generation would be gone long before the work could be anything like done. Itinerant preachers in much larger numbers than we have ever known, are needed to supplement the work done by the medical missionary.

Our brethren engaged in the work of producing Christian literature form an indispensable auxiliary to the great body of preachers, and we are most grateful for the splendid work they are doing. We need to remind ourselves, however, that the illiterate in China far outnumber those who can read, and not all who read can understand what they read. The only medium by which the vast majority of China's common people can be reached is by the human voice, and the number of itinerating preachers must be multiplied many times over.

What is being done by the evangelistic wing of the missionary army? Are they, by present-day methods, reaching the masses in any way that assures us that this generation will hear the Gospel before our time of service is done? Many of them have their hands so full of mission station details that it would surprise you to know how very few of our evangelistic missionaries are free to give much time to the more aggressive part of the work known as itineration. A whole generation has passed since China was declared open to the itinerant preacher, and we should humble ourselves before God, who has entrusted us with so great a commission, as we think of the vast regions where the feet of the bringer of good tidings have never trod.

Right here in this province of Kiangsu there is a district, with which I am somewhat familiar by occasional itinerant work, with an area of 5,000 square miles and a population of nearly five millions, and I know that very little itinerant work has been done in any part of it by either foreign missionary or Chinese evangelist. There are other districts in Kiangsu almost equally needy, but what of the more inland and less favoured provinces of this empire? If the masses that are yet in gross darkness are to have even one offer of salvation the work must be done by the itinerant evangelist, and there is as much need for such work to be done in Kiangsu as in any other province of China.

V. A Plan for the Evangelization of the Common People.

That the masses in China must be evangelized by the Chinese themselves is a truism that needs no discussion in this paper. Whilst giving full recognition to this fact I wish to bring before you the great need there will be for efficient leadership in this work. In doing so I would emphasize the fact that leadership in a great evangelistic movement need not, and will not, be restricted to the missionaries, for God is raising up among the Chinese themselves men well able to take a foremost place in connection with this branch of missionary service.

Leaders will be needed not only for the actual work of evangelism but also for the training of the Chinese evangelists. Our educational institutions do not, and cannot, furnish the men and women needed for this work, but what plan could be better than the combination of work and training after the manner of the training of the Twelve?

The time has come in China when all the missions should unite in a great effort for the thorough evangelization of the masses in China, and in no branch of missionary enterprise is there a grander opportunity for union than in this. Those of us who attended the meetings of the Federation Council, recently held at Nanking, had ample opportunity of proving how possible this is, and I have no hesitation in suggesting this as being perfectly feasible. If we, the missionaries, set ourselves with united front and zeal to the accomplishment of this stupendous work, not only will the Chinese Christians respond nobly to our appeal for evangelists but we shall see our Lord's words fulfilled when He said, "That the world may believe that Thou hast sent me."

I want to lay special emphasis upon the need for real, and not mere nominal, leadership in a movement such as this would be, for upon that its success greatly depends. This work will never be done by missionaries who think they can direct from central stations the operations of evangelists in the field; they must themselves be leaders in the work. I do not see any reason why one missionary should not be able to personally lead a band of twenty-five evangelists and at the same time give the training needed to equip them for the work. Perhaps some one will sigh and say: "Would that I had twenty-five Chinese evangelists to lead in such a work, how gladly would I do it!" Well, cheer up brother, and go to work with the one or two you have got, and I am persuaded

that if some such plan of thorough evangelization, as I am about to suggest, is followed, recruits will not be wanting, and before very long you will have the number aimed at. I give the number twenty-five, not in any way as a suggestion that we should secure that number of evangelists before we begin to work out the plan, but as the probable limit of one man's ability to work effectively with.

In the very truest sense a missionary must be a leader of men, and in no department of work is this more necessary than in that of evangelization. A man called to be a leader will always treat his Chinese co-evangelist as a fellow-worker and will avoid giving him anything to do that he would expect his servant to do. Never expect more from your Chinese brother than you are prepared to do yourself. Are there books and tracts to be carried? Take a share of them yourself. Do you expect the Chinese evangelist to walk out to the villages? Be prepared to do so yourself, unless there is some real physical reason for not doing so. Ever remember that we are to be leaders in God's work and not lords over God's heritage.

How shall we go about this huge work of evangelizing, in a thorough way, the masses in China? Let the missionary, with his band of twenty-five Chinese evangelists or as many as he may have, make his headquarters at one of the large market towns; and it may be well to note right here that China is wonderfully adapted for carrying out some such plan for reaching the masses as the one I suggest to-night. Wherever I have been I have found, and I think it is so in all other parts, that all the villages and hamlets cluster round their own market town within a very few miles of it. God has thus set before us an open door and easy to enter. Taking up quarters in the inns, or better still renting an empty house for the time of your stay at that centre, the work of evangelizing the surrounding villages and hamlets can be proceeded with. Sufficient time should be given at each centre to carry out the work according to some such basis as the one I have already suggested—an average of fifty days preaching to every thousand of population—and the results will well repay you for the time spent.

While a cast-iron rule cannot be laid down it is possible to offer helpful suggestions as to how the work may be done, and this only is my desire to-night. The leader

and his staff of evangelists having established themselves in suitable quarters must get to work at once. Let there be no delays, for nothing will be more hurtful to the young Chinese worker than a waste of time. Let the morning hour be set apart for systematic Bible study, for the work of evangelization must go hand in hand with teaching, and the thorough training of the evangelists must ever be considered by the leader as a most important part of this work. The morning Bible study should be followed by at least a half hour for united, definite, and believing prayer for the work of the day. They should now go forth in couples; the leader making one of a set, but in this he must exercise the utmost care not to give any appearance of partiality to any one evangelist. What could be more hurtful to the whole band of workers than the partiality manifested by the leader for any one of them? and nothing could more surely ruin his own influence among them. By far the best plan would be for the leader to take a different colleague each day, and taking all of them in turn. Let the leader himself be an example in all things to the Chinese evangelists, ever keeping in mind that eternal issues depend on the work they are doing.

All the villages and hamlets that belong to that market town should be thoroughly worked and all possible means used to induce to come into the open air to hear the Gospel. Singing may at times prove a good attraction, at other times house to house tract distribution may be done to invite the inhabitants to come to the preaching; the beating of a gong might also be used to arouse the villagers if other means failed. By all means get the people within the sound of the Gospel; the command of Jesus Christ compels us. If the band of workers numbers twenty-six, no less than thirteen villages will be visited each day, but many of them will require more than one day's preaching. The foreign worker will find many hamlets which he will be unable to enter, but these can be left for his Chinese colleagues while he confines his work to the more accessible places. On market days one set of two evangelists should be appointed to preach to the crowds on the market place.

Returning at nearly the close of the day, the whole company, coming from thirteen different villages, will meet at the centre. A careful record of the day's work should be made, the villages visited should be mapped, and a special note made of any

interesting cases met with. The evening will give an excellent opportunity for an evangelistic meeting, and I would venture to predict that, if notice was given of it in each village visited, not a few of those who had heard during the day would attend. It is of no use to go fishing if you do not draw the net, and these evening meetings would just furnish the desired opportunity for gathering together enquirers. Classes for instruction and regular services for worship would surely follow. After such a full and happy day of service who would not be ready for another hour of Bible study and a half hour to unitedly praise God for all the work done?

Should anyone think that I am unduly pressing to the front the importance of country evangelization, even to almost excluding work in the cities, let me remind you that country work is being sadly neglected, and there is real need to emphasize it in the discussion of reaching the masses. But there is no need for alarm that the city work will be neglected. From a considerable experience in country evangelization I am inclined to think that not more than six months in each year can be spent at it to real advantage, chiefly because of the farmer's busy seasons. The missionary will have to be guided by circumstances. The remaining six months in each year could be devoted to city evangelistic work, special Bible classes for the evangelists, and a much needed rest for the Chinese worker as well as for the missionary.

I have dealt entirely with country work for the following two reasons: First, I am convinced that the great mass of China's common people are in the country, and must be reached where they are. Second, it is only too evident that country work is much neglected, and the importance of it must be emphasized. It is not a question of reaching the country people through the cities, or of moving the cities through the country, but in China the people must be reached where they are, or they will not be reached at all. In the remaining six months of the year there is ample time for all the city work that can possibly be done.

It is for the missionary societies to act unitedly for the occupation of the whole field and to put into the field as quickly as possible as many men and women as they can. If the right kind of missionaries are put to this work they will soon draw to themselves like-minded fellow-workers from among the Chinese.

VI. Difficulties and Hindrances. The Remedy.

That difficulties and hindrances will confront the worker for God in every land is perfectly certain, and China is no exception. We need to remember, however, that these are allowed to come, not to deter us but that we may overcome through faith in our Lord Jesus Christ.

Perhaps the one difficulty met with more than any other is the unpopularity of itinerant preaching among both missionaries and our Chinese brethren. If missionaries are not keen on this kind of work is it to be wondered at that the Chinese take to it slowly? We very much need a revival of zeal in the desire to reach the masses, and, being leaders, we expect that revival should begin with the missionary.

I have on many occasions conversed with Chinese workers in the charge of city street chapels on the subject of going out to the people, but they have usually showed utter lack of interest in itinerant preaching and have sought to excuse themselves by saying that they had been appointed to chapel work. Wasting time day after day in an empty chapel is a matter of indifference to many, and it seems as if it mattered little whether the people came in or not, so long as the worker remains at his post. Surely we need men who will go out after the people, but let us take heed lest we may be found to be responsible for the coldness of our Chinese brethren.

Is it not true that very often the post of itinerant preacher, or colporteur, is held only as a stepping stone to what is regarded by the average Chinese as something better—in charge of an out-station? From experience I can affirm that there is very little desire among many of the Chinese Christians to engage in the more arduous work of itineration; they much prefer the indoor work. Do not many missionaries also shrink from it? Some will probably tell you they do not believe in it. Let the missionaries get filled with enthusiasm for this work, and the fire will spread very quickly among the Chinese. Let such missionaries visit the Christian schools and colleges to tell of the glorious work they are doing among the masses, and I venture to say that the fire with which they tell the story will spread through the schools and colleges, and we shall have no reason to mourn as we do now that so few are offering for the evangelistic field. A zealous missionary is the cure for a cold and indifferent church in China as elsewhere. Oh for missionaries full of the fire of the Holy Ghost for the work of

reaching the untouched millions of China! We shall then have many Spirit-filled Chinese evangelists.

A very serious hindrance to this work is the unworthy character of many of the Chinese now engaged in it. It is most natural for missionaries to desire all the Chinese help they can get, but this has too often led to the employment of very questionable men. Men have been employed to preach the Gospel far too soon after they had professed faith in Christ; they were yet carnal, and Christ was not formed in them. They were put up as teachers of others while they themselves sorely needed to be taught. The result has been, as is manifest at the revivals that are now taking place, that they have remained carnal. I heard a dear Chinese brother say not long ago that of the more than 200,000 professing Christians in China a very large number were still unregenerate, and of the already large army of Chinese workers very many knew nothing of the new birth.

I was once asked by a missionary brother going on furlough to take the oversight of his four colporteurs. I did not continue these men in work for more than a month, for instead of going the trip I had mapped out for them they threw their books into the river and spent their days in a neighbouring city in idleness and gambling. Their sales had averaged so very little that it paid them to do this.

A missionary travelling on a passenger boat overheard a conversation between two Chinese on the subject of the price of a church membership certificate, and it was all too conclusive that in a certain city (the name of which was given) a regular trade in membership certificates was carried on by the Chinese evangelist in charge.

One day a man called to see me in Yangchow, and wished my assistance in the recovery of certain articles of clothing, which he said had been stolen from him in the lodging house where he had spent the night. The man was a colporteur employed by a missionary in another city, and I afterwards found out that the place he had lost his clothes in was a brothel.

Such things exist to-day, my brethren, among some of the men whom we employ to preach the Gospel, and such men stand as barriers to the spread of the Gospel among the masses. We do well not to blind ourselves to the fact, but rather let us seek the remedy. None of us can ferret out these evils, but we have recently had abundant proof that God can make them

bare by His Spirit. Do we dread the revelations that revival will bring? Dread them not. These men must either be converted or driven from the field. God can do it in revival. Let us seek revival at all costs. Are we willing to pay the cost? Let us face it like men and travail in prayer till God shall graciously revive us all. Only a revival of Pentecostal power can enable us to reach the masses in China, and this can only come through a cleansed church. We, the missionaries, need revival also. May God help us to seek it as if we meant it. Amen.

The Nou Su People of the Neighbourhood of Chao-tong in Yunnan

(The people are commonly called Lolo)

BY THE REV. C. E. HICKS, CHAO-TONG-FU, YUNNAN.

WHEN the Chinese first entered the district now known as Chao-tong (昭通) they found the plain already occupied by Nou Su. According to tradition these people were easily overcome, for they generally preferred migration to fighting, and many trekked across the Kin-sha river into the country now known as the Man-tsz territory. Secure in these mountain fastnesses they have never ceased to harass the Chinese, who now dwell on the land which they themselves once tilled or at least inhabited. Others remained on the plain, but gradually the pressure of the 客家, as the Chinese are called, has driven them into the remoter districts, and these interesting people are now mostly to be found among the mountains and away from the highroads of Chinese travel. This pressure is still being exerted, and districts which a few years ago were almost entirely occupied by Nou Su are now peopled by the Chinese, so that the extinction of the race, in this district at least, seems likely to take place in a very short time. The Nou Su themselves reckon that their numbers have decreased by one-half during the last thirty years.

The following notes concerning the manners and customs of these people, the writer thinks may prove of some interest to the readers of the CHINESE RECORDER, and may perhaps be of some assistance to those persons who are endeavouring to

determine what place in the history of the peoples of the world must be assigned to these tribesmen of Yunnan and Kueicheo.

Many of the notes were gathered by Mr. John Li, a Chinese literary graduate, who has been working amongst the Nou Su with much diligence and devotion during the last three years. Others were gathered by the writer during six or seven years' intercourse with the people.

The Nou Su are not the aboriginal inhabitants of the Chao-tong district. They came, according to their own tradition, from 西藏; their ancestors being named Wu-sa or Wu-meng, two twin brothers who, like Esau and Jacob of Jewish story, struggled together within the womb of their mother. Hence, say the present-day descendants, the wildness of our hearts and our fondness for fighting.

Coming to the Chao-tong plain they found a people already in possession, whom they call the P'uh, and who are to-day spoken of by the Chinese as Iao Ren. It seems almost impossible to discover who these Iao Ren or P'uh really were. Chinese tradition in this district says that they inhabited the plain many centuries ago when it was forest-covered, and that their houses were like huge burrows in the hill sides. The Nou Su account is that they, by their advance on to the Chao-tong plain, exterminated the P'uh. The only vestiges of these P'uh now remaining are the mounds of earth conspicuous on the plain. Some of these have been opened, and in them have been found rough unhewn stones, apparently placed as door-frames, and burnt bricks of an unusually large size and marked with a peculiar pattern.

The first Nou Su chieftain to come to the Chao-tong district was Ien Tsang-fu. He was a very cruel tyrant, punishing offences in the most rigorous manner. No matter how closely related to him the offender might be there was no amelioration of the punishment. It was a common practice with this stern leader to gouge out the eyes of those who disobeyed his commands. The Tumuh (土目) of the present day are in many cases descendants of this man, and if reports are to be trusted they have inherited a good share of his tyrannical temper.

These Tumuh (this of course is the Chinese designation; the Nou Su word is equivalent to 官員) are the great land-owners among the Nou Su, and in very many cases they have enriched themselves by appropriating lands of families which

have become extinct. Perhaps the saddest fact about the Nou Su at the present day is the ease and rapidity with which families die out. The unsanitary conditions in which the people live—the water they drink is frequently found in stagnant pools fouled by sheep and cattle,—and their riotous indulgence in wine, opium and other evils, sufficiently account for this. Such decadence of the race has given the strong the opportunity of enriching themselves at the expense of their weaker tribesmen, and quarrelling and fighting about the division of land is always going on. This land-grabbing propensity of the strong Nou Su seems also to admirably serve the purpose of the Chinese government, for a common method of punishing the lawless Tumuh is to confiscate their property. Thus land which originally belonged to the Nou Su is brought under the immediate control of the Chinese authorities.

The Nou Su are, of course, entirely dependent upon the land for their living. They till the soil and rear cattle, and the greatest calamity that can come upon any family is that their land shall be taken from them. To be landless involves degradation as well as poverty, and very severe hardship is the lot of men who have been deprived of this means of subsistence. For those who own no land, but who are merely tenants of the Tumuh, there seems to be no security of tenure; but still, if the wishes and demands of the landlords are complied with, one family may till the same farm for many successive generations. The terms on which land is held are peculiar. The rental agreed upon is nominal. Large tracts of country are rented for a pig or a sheep or a fowl with a little corn per year. Beside this nominal rent the landlord has the right to make levies on his tenants on all special occasions, such as funerals, weddings, or for any other extraordinary expenses. He can also require his tenants with their cattle to render services. This system necessarily leads to much oppression and injustice. It is also said that if a family is hard pressed by a Tumuh and reduced to extreme poverty they will make themselves over to him on condition that a portion of his land be given them to cultivate. Such people are called caught slaves, as distinguished from hereditary, and the eldest children become the absolute property of the landlord and are generally given as attendants upon his wife and daughters.

The Nou Su do not live in towns, nor even in villages, but their homesteads are found among the ancestral trees scattered

over the country. The two great divisions of the people are the Black (Na Su) and the White (Tu Su). There are several other classes, e.g., the Lakes or Red Nou Su, who are mostly blacksmiths; the A-u-tsī, who are felt-makers, providing the Nou Su with their cloaks and hats and rugs, and who claim to be related to the Chinese; and another class who are basket makers. Few representatives of these districts, however, are found in the district of which this paper treats.

The Na Su (Black) are the farmers and landowners; the Tu Su (White) are generally slaves. The Black class indeed claim that all the White were originally slaves and that those who are now free have escaped at some previous time from servitude.

Every farmer owns a large number of slaves, who live in the same compound as himself. These people do all the work of the farm, while the master employs himself as his fancy leads him. Over these unfortunate people the owner has absolute control. All their affairs are managed by him. His girl slaves he marries off to other men's slave boys, and similarly obtains wives for his male slaves. The lot of these unfortunate people is hard beyond description. Being considered but little more valuable than the cattle they tend, the food given to them is often inferior to the corn with which the master's horse is fed. The cruel beatings and torturings they have been subject to have completely broken their spirit, and now they seem unable to exist apart from their masters. Very seldom do any of them try to escape, for no one will give them shelter, and the punishment awarded a recaptured slave is so severe as to intimidate the most daring. These poor folk are born in slavery, married in slavery, and they die in slavery. It is not uncommon to meet with Chinese slaves, both boys and girls, in Nou Su families. These have either been kidnapped and sold, or their parents, unable to nourish them, have bartered them in exchange for food. Their purchasers marry them to Tu Su, and their lot is thrown in with the slave class. One's heart is wrung with anguish sometimes as he thinks of what cruelty and wretchedness exist among the hills of this benighted district. Even here, however, light is beginning to shine, for some adherents of the Christian religion have changed their slaves into tenants, thus showing the way to the ultimate solution of this difficult problem.

The life in a Nou Su household is not very complex. The cattle are driven out early in the morning, as soon as the

sun has risen. They remain out until the breakfast hour and then return to the stables and rest during the heat of the day, going out again in the cool hours.

The food of the household is prepared by the slaves, under the direction of the lady of the house. There is no refined cooking, for the Nou Su despises well-cooked food and complains that it never satisfies him. He has a couplet which runs: "If you eat raw food, you become a warrior; if you eat it cooked, you suffer hunger." No chairs or tables are found in a genuine Nou Su house. The food is served up in a large bowl placed on the floor. The family sit around, and each one helps himself with a large wooden spoon. At the present time the refinements of Chinese civilization have been adopted by a large number of Nou Su, and the homes of the wealthier people are as well furnished as those of the middle class Chinese of the district.

The women of the households also spend much time making their own and their children's clothes. The men have adopted Chinese dress, but the women, in most cases, retain their tribal costume with its large turban-like headdress, its plaited skirt and intricately embroidered coat. All this is made by hand, and the choicest years of maidenhood are occupied in preparing the clothes for the wedding day.

The Nou Su, it would seem, used not to beg a wife, but rather obtained her by main force. At the present day, while the milder method generally prevails, there are still survivals of the ancient custom. The betrothal truly takes place very early, even in infancy, and at the ceremony a fowl is killed, and each contracting party takes a rib; but as the young folk grow to marriageable age, the final negotiations have to be made. These are purposely prolonged until the bridegroom, growing angry, gathers his friends and makes an attack on the maiden's home. Arming themselves with cudgels they approach secretly, and protecting their heads and shoulders with their felt cloaks, they rush toward the house. Strenuous efforts are made by the occupants to prevent their entering and severe blows are exchanged. When the attacking party has succeeded in gaining an entrance, peace is proclaimed and wine and huge chunks of flesh are provided for their entertainment. Occasionally during these fights the maiden's home is quite dismantled. The negotiations being ended, preparations are made to escort the bride to her future home. Heavily veiled she is supported

on horseback by her brothers, while her near relatives, all fully armed, attend her. On arriving at the house a scuffle ensues. The veil is snatched from the bride's face by her relatives, who do their utmost to throw it on to the roof, thus signifying that she will rule over the occupants when she enters. The bridegroom's people on the contrary try to trample it upon the doorstep as an indication of the rigour with which the newcomer will be subjected to the ruling of the head of the house. Much blood is shed, and people are often seriously injured in these skirmishes.

The new bride remains for three days in a temporary shelter before she is admitted to the home.

A girl having once left her parent's home to become a wife, waits many years before she pays a return visit. Anciently the minimum time was three years, but some allow ten or more years to elapse before the first visit home is paid. Two or three years are then often spent with the parents. Many friends and relatives attend any visitor, for with the Nou Su a large following is considered a sign of dignity and importance.

When a child is born a tree is planted, with the hope that as the tree grows so also will the child develop.

The fear of disease lies heavily upon the Nou Su people, and their disregard of the most elementary sanitary laws makes them very liable to attacks of sickness. They understand almost nothing about medicine, and consequently resort to superstitious practices in order to ward off the evil influences. When it is known that disease has visited a neighbour's house a pole, seven feet long, is erected in a conspicuous place in a thicket some distance from the house to be guarded. On the pole an old ploughshare is fixed, and it is supposed that when the spirit who controls the disease sees the ploughshare he will retire to a distance of three homesteads.

A fever called No-ma-dzī works great havoc among the Nou Su every year, and the people are very much afraid of it. No person will stay by the sick bed to nurse the unfortunate victim. Instead, food and water are placed by his bedside and, covered with his quilt, he is left at the mercy of the disease. Since as the fever progresses the patient will perspire, heavy stones are placed on the quilt that it may not be thrown off and the sick person take cold. Many an unfortunate sufferer has through this strange practice died from suffocation. After a time the relatives will return to see what course the disease has

taken. This fever seems to yield to quinine, for Mr. John Li has seen several persons recover to whom he had administered this drug.

When a man dies, his relatives, as soon as they receive the news, hold in their several homes a feast of mourning called by them the Za. A pig or sheep is sacrificed at the doorway, and it is supposed that intercourse is thus maintained between the living persons and the late departed spirit.

The nearer kindred, on hearing of the death of a relative, take a fowl and strangle it; the shedding of its blood is not permissible. This fowl is cleaned and skewered, and the mourner then proceeds to the house where the deceased person is lying and sticks this fowl at the head of the corpse as an offering. The more distant relatives do not perform this rite, but each leads a sheep to the house of mourning, and the son of the deceased man strikes each animal three times with a white wand, while the Pehmo (priest or magician) stands by and announcing the sacrifice by calling "so and so", giving of course the name, presents the soft woolly offering.

Formerly the Nou Su burned their dead. Said a Nou Su youth to me years ago, "the thought of our friends' bodies either turning to corruption or being eaten by wild beasts, is distasteful to us, and therefore we burn our dead." The corpse is burnt with wood, and during the cremation the mourners arrange themselves around the fire and chant and dance. The ashes are buried and the ground levelled. This custom is still adhered to among the Nou Su of the independent Lolo territory or more correctly Papu country of Western Sïchuan. The tribesmen who dwell in the neighbourhood of Wei-ning and Chao-tong have adopted burial as the means of disposing of their dead, but adding some customs peculiar to themselves.

On the day of the funeral the horse which the deceased man was in the habit of riding, is brought to the door and saddled by the Pehmo. The command is then given to lead the horse to the grave. All the mourners follow, and marching or dancing in intertwining circles, cross and recross the path of the led horse until the poor creature, grown frantic with fear, rushes and kicks in wild endeavour to escape from the confusion. The whole company then raise a great shout and call, "The soul has come to ride the horse, the soul has

come to ride the horse." A contest then follows among the women of the deceased man's household for the possession of this horse, which is henceforth regarded as of extreme value.

It is difficult to discover much about the religion of the Nou Su because so many of their ancient customs have fallen into disuse during the intercourse of the people with the Chinese.

At the ingathering of the buckwheat, when the crop is stacked on the threshing floor and the work of threshing is about to begin, the simple formula, "Thank you, Ilsomo," is used. Ilsomo seems to be a spirit who has control over the crops; whether good or evil, it is not easy to determine. Ilsomo is not God, for at present, when the Nou Su wish to speak of God, they use the word Sœ, which means Master. In the independent territory of the Nou Su, to the west of Sîchuan, the term used for God is Eh-nia, and a Nou Su who has much intercourse with the independent people contends that there are three names indicative of God and each representing different functions if not persons of the Godhead. These names are : Eh-nia, Keh-nelh, Um-p'a-ma. The Nou Su believe in ancestor worship, and perhaps the most interesting feature of their religion is the peculiar form this worship takes. Instead of an ancestral tablet, such as the Chinese use, the Nou Su worship a small basket (lolo) about as large as a duck's egg and made of split bamboo. This "lolo" contains small bamboo tubes an inch or two long and as thick as an ordinary Chinese pen handle. In these tubes are fastened a piece of grass and a piece of sheep's wool. A man and his wife would be represented by two tubes, and if he had two wives, an extra tube would be placed in the lolo. At the ceremony of consecration the Pehmo attends, and a slave is set apart for the purpose of attending to all the rites connected with the worship of the deceased person. The lolo is sometimes placed in the house, but more often on a tree in the neighbourhood or it may be hidden in a rock. For persons who are short-lived the ancestral lolo is placed in a crevice in the wall of some forsaken and ruined building. Every three years the "lolo" is changed and the old one burnt. The term "lolo," by which the Nou Su are generally known, is a contemptuous nickname given them by the Chinese in reference to this peculiar method of venerating their ancestors.

Hill worship is another important feature of Nou Su religious life. Most important houses are built at the foot of a hill and sacrifice is regularly offered on the hill-side in the fourth month of each year. The Pehmo determines which is the most propitious day and the Tumuh and his people proceed to the appointed spot. A limestone rock with an old tree trunk near is chosen as an altar and a sheep and pig are brought forward by the Tumuh. The Pehmo, having adjusted his clothes, sits cross-legged before the altar and begins intoning his incantations in a low muttering voice. The sacrifice is then slain and the blood poured beneath the altar and a handful of rice and a lump of salt are placed beneath the stone. Some person then gathers a bundle of green grass, and the Pehmo, having finished intoning, the altar is covered and all return to the house. The Pehmo then twists the grass into a length of rope, which he hangs over the doorway of the house. Out of a piece of willow a small arrow is made, and a bow similar in size is cut out of a peach tree. These are placed on the doorposts. On a piece of soft white wood a figure of a man is roughly carved, and this, with two sticks of any soft wood placed cross-wise, is fastened to the rope hanging over the doorway, on each side of which two small sticks are placed. The Pehmo then proceeds with his incantation, muttering: "From now, henceforth and for ever will the evil spirits keep away from this house."

Most Nou Su at the present time observe the New Year festival on the same date and with the same customs as the Chinese. Formerly this was not so and even now in the remoter district New Year's day is observed on the first day of the 10th month of the Chinese year. A pig and sheep are killed and cleaned and hung in the house for three days. They are then taken down, cut up and cooked. The family sit on buckwheat straw in the middle of the chief room of the house. The head of the house invites the others to drink wine and the feasting begins. Presently one will start singing and all join in this song: "How firm is this house of mine, Throughout the year its hearth fire has not ceased to burn, My food corn is abundant, I have silver and also cash, My cattle have increased to herds, My horses and mules have all white foreheads K'o K'o Ha Ha Ha Ha K'o K'o, My sons are filial, My wife is virtuous, In the midst of flesh and wine we sleep, Our happiness reaches unto heaven, Truly glorious

is this glad New Year." A scene of wild indulgence then frequently follows.

The Nou Su possess a written language. Their books were originally made of sheepskin, but paper is now used. The art of printing was unknown, and many books are said to have been lost. The books are illustrated, but the drawings are extremely crude. At the present time few beside the Pehmo, who have practically monopolized the books, study the Nou Su character.

The educated lads take the usual course of study in Chinese literature, and at the competitive examinations a certain number of degrees are allotted to the Nou Su. The gradual spread of the Chinese language among the people makes the propagation of Christianity much easier than it would have been. There is no need to translate any books into the Nou Su language since Chinese is so widely understood. It is stated that a greater proportion of Nou Su can read and write the Chinese character than of the Chinese themselves. Even some women can read, and at the present time all are very anxious to learn at least enough to read the New Testament. Doctor Price's 由淺入深 have been readily bought and are proving of great use. The people are willing to listen to the Gospel story, and in some respects there is a most gratifying response to the higher teaching of the Christian religion. Some Nou Su lads have been for several years in the Training Institute of the United Methodist Church at Chao-tong, and have made excellent progress in Scripture knowledge as well as in such studies as ethics, general and Chinese history and mathematics, and are in no way inferior to the Chinese lads.

With wise guidance a strong self-supporting church might be established among this people, but perhaps it is too much to expect that in these days of special bequests and grants the Nou Su will be allowed to depend upon their own resources in developing their work. Of this, however, we may be sure that if the Gospel is preached in its purity and simplicity, a by no means easy task under the circumstances, it will prove to these benighted and downtrodden people the comfort and stimulus for which they have long sought. Light shall arise upon the people and this moral wilderness shall blossom as the rose and become as one of the pleasant places of the earth.

The Union Normal School, Wuchang

BY REV. G. A. CLAYTON, W. M. S., HANKOW.

IN the Chinese New Year holiday of 1907-8 a meeting of missionaries resident in the Wu-han cities interested in, and engaged upon, the work of primary education, was called to consider the possibility and feasibility of union in normal training. As is too often the case differences in educational ideals and aims were too great to facilitate the complete union desired. Work on independent lines had already been started in one or two cases, which it was felt impossible, at that time at least, to give up for a wider scheme. The meeting, however, was not without its results; the upshot being that the Wesleyan Mission high school at Wuchang, expressing its willingness, and having at that time ample accommodation within its new buildings for the housing of such a school, the authorities of the American Church Mission and American Baptist Missionary Union gladly availed themselves of this opportunity of union in educational work. As a branch of educational work this was not an entirely new venture. The beginnings of normal training in the A. C. M. were made several years previously, whilst the W. M. S. high school had not been without its two or three normal students at any time within the previous five or six years. The new thing about the scheme was that it was definitely taken up in the interests of greater economy in men and means, greater efficiency than previously, and in a genuine spirit of union and mutual helpfulness.

OUR AIM.—At what we all realise to be a definite financial loss, English has been excluded from the curriculum. The school is established to equip men as teachers in primary schools only, and we have not yet been persuaded that English takes either a true or a necessary place in the curriculum of the ordinary country primary school. If English is to be taught in these or any other schools it had better be entrusted to the graduates of our high schools and colleges who have had a long and thorough course in the subject.

Our aim is rather to equip men to train lads, the majority of whom are never destined to obtain more than the rudiments of education, with (a) an intelligent and usable acquaintance with their own language, (b) arithmetic, (c) geography, (d)

general science, i.e., to provide an education as nearly as possible equivalent to that obtainable in the government elementary school in England.

At the same time we hope that our teachers will be able to prepare the minority, who will be able and wishful to go further, to pass the examinations and satisfy the tests required for entrance into middle and high schools.

OUR MATERIAL.—Since the opening of the school as a union normal school the students who have come may be divided into three well-marked classes.

(1). Elderly men of real Chinese scholarship. It is probably needless to say that in spite of great labour, both in teacher and taught, only the exceptional man of this type is likely to prove more than a stop-gap till some of his younger brethren are trained to replace him.

(2). Younger men, say from 20 to 30 years of age, innocent of all knowledge that is not written in the classics, but with minds still comparatively plastic. Some of these men do exceedingly well, and will, we feel sure, at the end of their course prove the value of their training here.

(3). Youths from 17 upwards, trained in mission schools, who come to us with a pretty thorough knowledge of arithmetic and geography and some general acquaintance with science. It is these men that we welcome. They are more or less the equivalent of the average normal student in England, and by their means we see the hope by and bye not only of imparting some little Western knowledge but of getting Chinese taught to little children on a really rational plan.

In pre-union days we have had very good results indeed from men of types 2 and 3. We doubt if type 1 will ever do more than fill a gap in a time of transition from old to new.

Our hope is that type 3 may increase and come to feel that the training of little country lads is a vocation worthy of a man of scholarship.

OUR TRAINING.—At present, especially as we have a number of men who are finished Chinese scholars, training in Chinese is left to a Chinese teacher of repute. This is merely for the present. We feel that a big problem in Chinese education lies here, and changes will follow as the way opens.

For the rest we have at present in residence some eighteen students of very various ability and attainments. As to teaching we first have to take them as we find them. For

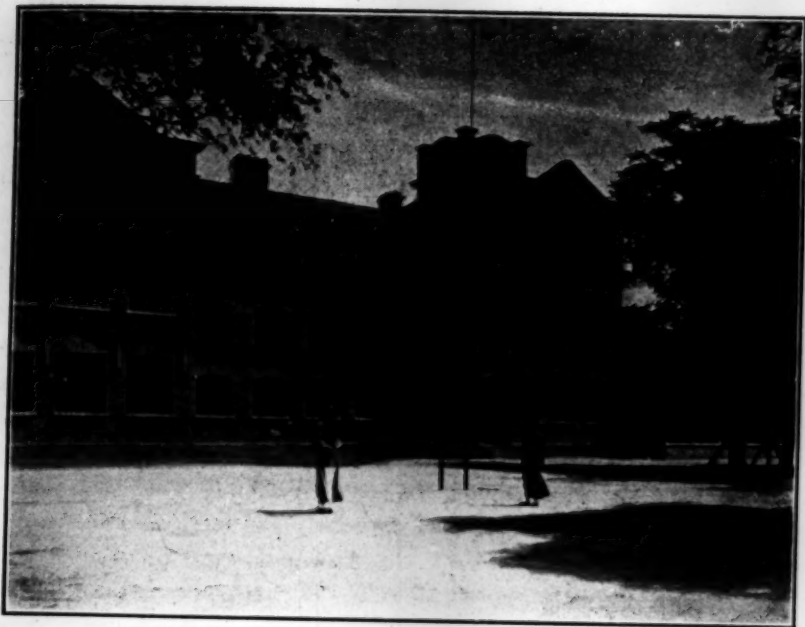
instance, one man this year will finish his two years' residence at decimal fractions in arithmetic (needless to say he is elderly and no mathematician), whilst other men, not at the end of their first year with us, have practically covered all the ground in Mateer's three volumes of arithmetic and are making good progress in algebra. This is a matter that is righting and will right itself as our work is better understood.

Naturally in a normal school we feel that our business is the method of teaching as well as the matter taught.

In the early days general hints and helps in teaching were given rather than definite instruction. We are now past that stage, and two periods a week are given up not so much to lectures as to definite example and instruction as to the method of teaching geography and arithmetic by a fully—normally—qualified and certificated English teacher.

The men are shown how to teach the various rules, addition, subtraction and so on, and are then made to give lessons before and to their fellow-students. For this purpose they are split up into two classes according to age, so that 'face' may be preserved and the work done as easily as possible. In this way not only the rules of arithmetic but rational methods of teaching geography, beginning with a map of the school, the playground, the neighbourhood, the province and so on, have been inculcated. We hope it will be possible within the near future to add to this the perhaps greater advantages of training in a practising school.

OUR RESULTS.—We have not attained unto perfection, but going back over a period of six years (which of course includes pre-union days) we can honestly say that there are many proofs that the work has been and is worth while. The old students are well spoken of by the pastors under whom they work, and an annual written examination of the boys they teach gives us all the evidence we need that, if not perfect teachers, they are vastly superior for our needs to any other type of whom we know. It is a Christian school. All the students are baptised Christians or catechumens. We do not seek to draft them on to any theological school. If after a little experience in teaching any of them feel that way inclined we shall be very glad. We do not exist for that purpose, however, but to raise up a set of men who will be the guides, philosophers and friends of the great majority who can never go far up the educational ladder, and we trust we are turning out a type



Students' Dormitories.



Histology Class at Work.

UNION MEDICAL COLLEGE, PEKING.

of man of whom educationally as well as otherwise we need not be ashamed.

One word more. The coördination of Christian elementary education is tied up with this matter of normal schools. Given a good strong union normal school in any centre and the problem of union in elementary school work is solved and that is the foundation of union in all other school work. The school here definitely aims at beginning at the bottom.

Home Notes by a Missionary on Furlough

BY REV. E. W. BURT, M.A.

AFTER seventeen years on the China mission field I now find myself for the second time in England, and a few notes on my experiences during the past six months may not be without interest to my fellow-missionaries.

My impression of the meetings as a whole is that they indicate less interest in missions than was manifested on the occasion of my former visit in 1900. But it is perhaps only fair to remember that a thrill of horror then went through the land by reason of the Boxer atrocities, and this had roused abnormal interest in China. How well I recall the pain of speaking in 1900 at the very time when the fate of beloved colleagues hung in the balance and when anxious parents and friends were tortured by terrible suspense about loved ones in China! Now—in 1909—though to the few who closely follow events in the Far East, the situation is full of interest, there is nothing of a striking nature to arrest the attention of the average Christian.

The missionary meetings are, as a rule, poorly attended, unless special attractions of a sensational sort are provided. The L. M. S. is face to face with a big deficit, and contemplates withdrawing from some of its fields. Yet when all the facts are known, this is not so bad as it seems. Arnold Thomas tells me that when a few years ago the L. M. S. decided on a great forward movement, they asked for an additional £25,000 a year, and they have got in response to that appeal £75,000 a year more than formerly. His own church gave £1,300 this year, as against £1,500 last, but the difference is due to the death of two warm supporters, so that the grave crisis in the

affairs of the oldest Protestant mission in China is not due to falling income at home so much as to rising expenditure abroad.

What is true of this great society is more or less true of all. The moral for missionaries is to push forward in the direction of an independent, *self-supporting church*, and to cease to look so largely to the home church, which has immense problems and crushing burdens of its own. The Chinese Christian must be educated to support his own pastor and school teacher and pay for the board and education of his own sons and daughters, which is still largely a free gift of the foreign society, though it leads to the direct advancement of the worldly prospects of the children of the Chinese Christians.

Of all branches of missionary work none is so popular as the medical. Many fine young men are preparing to become medical missionaries, and the day should not be far distant when every mission station will have its properly-equipped hospital, physician, surgeon and nurse.

I have also found that any mention of the recent remarkable movement towards *the unity of the Christian church in China* meets with instant appreciation and warm approval. Whether the official boards are all quite as ready to keep pace with the trend of the best opinion of the Chinese church and her leaders, is another question which I cannot answer with equal confidence. The traditional shackles of a baneful sectarianism press harder at home than on the mission field, and the good people hear with incredulous surprise of the harmonious coöperation in mission colleges of Presbyterians, Anglicans and Baptists, whereas in England there is real peril of secular education being established through the failure of the different sections of the church to come to a working agreement. In this matter of union, I have always maintained, we missionaries have a mission to the divided church at home. If, as seems likely, we on new fields and breathing a freer air, unhampered by the ancient shibboleths and jealousies, can unite, we shall build better than we knew and contribute much to the solution of this vexed problem at home.

At the recent autumn assembly of the Baptist Union of Great Britain and Ireland the thing that stands out most clearly in my memory is the excellent speech of the chairman, a high Anglo-Indian official of ripe experience, who gave a most emphatic and convincing testimony to the worth of missionary work. And I understand that at the spring as-

sembly equally outspoken words were uttered by another great Indian ruler, Sir Andrew Fraser. After the witness of such men, it is only wilful malice that can go on repeating the old ignorant statements that missions are a failure and missionaries a pack of fanatics. Instead of the customary vituperation missions now receive a chorus of praise from all who are qualified to judge. Let us missionaries be thankful, and also mindful of the caution, "Beware when all men speak well of you." We must seek a fuller consecration if we are to truly deserve the kind things said of us.

In some churches a new feature, pregnant with promise, is the formation of *mission study circles* among the young. Last winter the text-book was Arthur Smith's "Uplift of China," and this year it is a book called "The Reproach of Islam." This movement should do much to remove the dense ignorance which, alas! still prevails about the races that sit in darkness and the mighty things that God is doing in their midst. One's fear is that these "study circles" may be swamped in the multitudinous activities of the church. Speaking generally the church appears to me to be *suffering from extreme sectionalising* rather than from sectarianism. Each church is a humming hive of activity. Cliques and sets of all sorts jostle one another—Christian Endeavour societies, brotherhoods, adult schools, young peoples' own, social institutes, boys' brigades, etc., etc. Is it any wonder that the quiet mid-week prayer-meeting is crowded out? There is such a thing in the church as not being able to see the wood for the trees. This does not strike the missionary home on furlough as a healthy sign. The message To-day requires is, "Show piety at home," "Study to be quiet."

At Bristol recently it was my privilege to hear two inspiring addresses on China. The first was by Dr. Campbell Gibson, of Swatow, moderator this year of the Presbyterian Church in England. He gave—as all who know him would expect—a fine, sane and optimistic review of the situation in China, and one's only regret was that he had such a meagre audience.

The second address was by Rev. Lord William Gascoigne Cecil, who has twice visited China on behalf of the China Emergency Committee. He gave a reasoned statement of the present opportunity, which showed masterly grasp and intimate knowledge, and he was heard with

keen attention. The meeting was held at the Mansion House by invitation of those generous friends of missions—Mr. and Mrs. Edward Robinson—who are this year Lord Mayor and Lady Mayoress of Bristol, and forward in every good work. Rev. Gilbert Walshe expounded the aims of the Christian Literature Society and paid a tribute to its far-seeing founders—Williamson, Edkins, Faber, etc. The Lord Bishop of Bristol and Dr. Richard Glover (who visited N. China nineteen years ago) also spoke, and altogether it was one of the most interesting meetings I have attended.

Elaborate preparations are being made for the World Conference at Edinburgh next June. Let us hope and pray that this conference may concentrate the interest of all Christendom in the evangelisation of the world and pave the way for the unification of the many agencies now at work.

Notes on Recent Native Journalism

BY REV. W. ARTHUR CORNABY.

IT has been part of the writer's task during the past thirteen years of Chinese editorship to keep in touch with current articles in the native papers; at first with those of just one leading daily (when residing inland) and latterly with those of several Shanghai papers and occasionally those of other ports. There may be said to be at the present time five leading dailies in Shanghai and about fifty other dailies of note in the rest of the empire, and (what strikes Westerners as remarkable) with slight exceptions the whole are in stiff documentary Chinese, and the leading articles in still more difficult *Wen-li*, harder to read than, say, the national History of China from the Han dynasty onwards. This fact has an important bearing on their sphere of influence, for while we see around us many a shop assistant scanning the morning paper, hardly one of that class would be sufficiently educated to read more than the translated telegrams, the news from the provinces, and the various entertaining etceteras supplied; some few would be able to read the Imperial edicts understandingly, but the leading articles—those trumpet notes of journalism—would have, to ninety-nine hundredths of them, a very "uncertain sound." Doubtless among the merchant

class there are to be found those who can read through these articles with intelligence, but speaking generally the leading articles of Chinese journalism gain their full force of appeal only in the minds of the literary and scholarly classes. This means that were any native paper or papers to adopt the attitude to the world in general that a certain half-penny English daily was wont to adopt toward Germany, its suspicion-spreading articles (to call them by the mildest possible name) would be utterly unintelligible to the Chinese Tom, Dick, and Harry and could only influence the "man in the street" in an indirect way from whatever the scholarly readers chose to interpret and explain. And anyone acquainted with the attitude of many of these Chinese articles during the latter half of 1909, has cause to be devoutly thankful for this delimitation of inflammatory influence.

In the form of a drama one of the monthlies of England has recently, under the thinnest of disguises, given an *expose* of the policy and methods of the half-penny newspaper referred to; that policy being represented as simply to give the public what they want—good, bad, and indifferent, reliable or fictitious intelligence according to popular demand. And of course every journalist, with or without a conscience, if he would make his paper pay, especially in the midst of journalistic competition, must ever keep before him "what the public wants." Only those journals connected with literature societies, and in receipt of subsidies, can afford to give what the readers ought to want, if the readers' standard of desires is much lower than it ought to be. Native papers have to pay their way, and to gain popularity they must contain (1) a variety of interesting matter, as news, etc., and (2) criticisms on those whom their readers, and young China particularly, love to criticise or hear criticised, namely, the government in Peking, the mandarinat in all provinces, and foreign nations everywhere. These then are the three lines on which a native editor is ever tempted to distinguish himself and "scratch the itching places" (as the semi-classical phrase goes) of his readers. And of these three objectives the last has been considered as by far the safest, under the impression among native editors that no foreigner is able to read their articles of himself, or ardent enough to get them interpreted by a pundit into colloquial. So that, going well up to the limit of pungent criticism of the first two classes—unless the paper is quite

under the official thumb—the majority of the dailies went far beyond the limits of either truth or sanity as regards “our violent enemies” of the West, whose whole mercantile policy was “poisonous intrigue,” whose whole diplomacy was “shameless insult,” who were represented as having already “sliced China as a melon”, and whose Hague Convention had mapped out the portions which each were to seize. Foreign loans were opposed tooth and nail in the most perfervid manner, and even a full-blown “Boxer” scheme—a horde of 10,000,000—was boldly advocated by the most popular of all the papers. No wonder that the country was stirred up to accept and enlarge upon these wild rumours and that the situation looked “perilously like that of the end of 1899.”

But now one has to report with pleasure that, yielding to various influences and appeals, the Shanghai press for the whole of January onwards, and the provincial press in many parts from the middle of January, has been wonderfully mild and moderate as regards foreign policy, and even the Chin-chou-Aigun railway loan scheme (January 23) evoked no word of criticism, though set forth in the teeth of numerous articles of the previous year, written at white heat. Very friendly references to the Christian Literature Society have appeared instead, the comet tract has been reprinted by two most prominent papers. And a new era of journalistic sanity seems to have dawned. “God bless our friends, the native editors,” should be our daily prayer. May they be a force of upbuilding instead of disintegration in the months and years to come.



REJECTION OF THE PETITION FOR THE
IMMEDIATE OPENING OF A NA-
TIONAL PARLIAMENT.

(Several of the local native papers give a daily cartoon on current events, of which the above is a reduced specimen.)

Correspondence.

LIFE OF DR. Y. J. ALLEN.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: There are many calls for the Life of Dr. Young J. Allen to be written. Will friends in China who may have letters written by Dr. Allen or know of interesting facts suitable for insertion in the Life to be written kindly send the same to Mrs. Y. J. Allen, 90 Chapoo Road, Shanghai? It will be greatly appreciated.

PURITY LEAGUE FOR CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am sending (many already posted) to every doctor and male missionary in China, whose address I can secure, a copy of "Private Letter to Boys," forms of application in Chinese and English, also a covering letter in connection with the Purity League for China. Should any one fail to receive them, I should be obliged if they would communicate with me.

The urgent need for such an effort as we are making is increasingly obvious by the number and character of letters which we receive from both natives and foreigners. May we again ask for the hearty co-operation of all who have the welfare at heart of the youth of China.

I am,

Faithfully yours,

W. ARTHUR TATCHELL.

Wesleyan Mission Hospital,
Hankow.

QUESTIONABLE ADVERTISING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I desire to ask your opinion and advice on a question that has arisen in my mind through the operations in this district of a foreign tobacco company. At frequent intervals recently foreigners, sometimes two in a party, sometimes but one, have been advertising cigarettes through this district by free distributions and by brilliantly-colored bills posted in conspicuous places. To-day a new means of advertisement came to my notice, a representative (foreign) arriving here and beginning a distribution of small hand-bills.

I desire to ask, first, does the missionary body have any responsibility in this matter? Is it our duty to take steps to oppose the introduction of cigarettes throughout China? Personally I am of opinion that, whatever may be said for or against the smoking of native tobacco, there is no doubt regarding the injurious character of foreign cigarettes. The enterprise of this particular tobacco company is worthy of a better cause, and if there is no counteracting influence, will certainly result in establishing a large trade in cigarettes. The missionary body is the only source from which any counteracting influence is likely to come.

Then, secondly, have these foreign representatives a right to travel in inland China for this purpose? They are not selling their goods, as far as I know,

but only advertise. Yet, even so, do the treaties admit of their travelling in inland China for this purpose?

Sincerely yours,

ANDREW THOMSON.

Tao Koa, N. Honan.

BIBLE TRANSLATION COMMITTEES *versus* INDIVIDUALS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is generally supposed that there is more likelihood of accuracy being attained when several competent men pool their work than when an individual does the work alone. Early versions were the work of individual translators, and some were excellent, e.g., Tindall.

Dr. Goddard at Ningpo, Dr. John at Hankow, Bishop Schereschewsky in Japan, each translated the New Testament into Chinese. In 1 Cor. xv. 53 all three used the word 可 K'o (liable to) when translating the words meaning corruptible and mortal; yet when the three separate committees subsequently issued their versions it is found that they agree in rejecting 可 K'o (possibility) and use 必 pi (certainty), not giving a place even in the margin to the reading of their predecessors. Verse 51, "We shall *not* all sleep," is a contextual vindication of the sagacity of the individual translators. [On referring to the old Delegates' version I find it correct. The individuals above mentioned probably followed it.]

I abstained from sending suggestions when I found that correct renderings already in print had been ignored [and it appears that the High Wên

revisers have altered for the worse in this case.]

Mr. Bondfield allows that proper names need adjusting (see the name Hebrew and Hebrews.) Technical terms also need to be rendered consistently and not as in the English A. V. purposely varied in the same context (see Boast in Psalm xlv. 8 and Romans ii. 17, v. 11; and Trouble in Psalm xlv. 24 and Romans v. 3-5 and viii. 35-39.) Of course the wording of the cited verse in the two Scriptures should be identical.

SURVEYOR.

BIBLE TRANSLATION. PROPER NAMES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Reading Mr. Bondfield's article in the December number, one was glad to see that it is evident to some at least that "something more than revision is required" in the matter of giving Chinese names for proper names in the Bible.

I would like to make a suggestion for any committee that may be appointed to deal with this subject.

And first, as the names appear so difficult to the Chinese, making it almost impossible for them to remember chapters of scripture, is it necessary to transliterate so exactly the names of people and places?

Second, if it be necessary to do so, then would it not be well to add the meaning of the name in places where the meaning is known?

And third, as Chinese characters of any given sound are so abundant, would it not be possible often to get sounds that

have a meaning approximate to the meaning of the words and at the same time not far removed in sound? This would help the Chinese greatly.

It might also be possible to drop the 'A' at the beginning and end of words and so give a shortened name that Chinese could grasp and use, e.g., in Ananias (Acts 5.)

If such a work could be done (I know how difficult the task would be), it would be a great boon to the Chinese, and it might be expected that they would be encouraged to read their Bibles more if such difficulties were, to some extent, removed.

Yours faithfully,
W.

Our Book Table.

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

聖經歷史簡譯. Outline Studies in Biblical Facts and History. By I. N. De Puy, I. B. Travis. Translated by T. H. Kaung. Edited by P. S. Yie, Y. M. C. A. 25 cents per single copy; in quantities of 10 or more, 20 cents each.

The book, from which this translation is made, is packed full of just such facts as teachers would wish to impart to Bible classes of Chinese evangelists and pastors. The translation reads well; though not acquainted with the original I would judge that this translation is carefully done. When speaking of the Bible as the "canon" the translator has used the characters 標準 and referred to Galatians vi. 16 as the source from whence the name has been derived. Turning to this in the Union Version of the N. T. we get 照著這個理 "according to this rule." Here the translator has chosen a more accurate term than the one used in the N. T. It would have been easier for foreign missionaries to use this text-book if words like "canon" and names such as "Coverdale," "Robert Stephen," etc., had

been printed in English either in the text or at the top of the page, but it would be well for the foreign teacher to procure the original when using this as a text-book.

獨在倫敦. Alone in London. Translated by Mrs. H. C. DuBose. Chinese Tract Society. \$4.20 per 100 copies.

This is a touching little story of a kind that should be much appreciated by Chinese school girls. Good healthy stories are certainly much needed and are calculated to do much good. Mrs. DuBose has translated this story into Easy Wên-li: but for the pronouns it might be Mandarin. The style may be described as Mandarin with Wên-li pronouns. Some of the sentences seem to defy the laws of grammar as (page 20) 無奈病人已滿, "But the sick people were already full." What is meant is that the hospital was full of sick people. One must not hastily assume that such a sentence is wrong though. We used to see numbers of shops in

Shanghai with a notice which said: 內有燈吃, "Inside there are lamps to eat." Everyone understood that the lamps were not to be eaten, but to be used for burning opium to eat. So what the Chinese language says and what it means are sometimes different things.

歐美強國憲法彙編. Western Constitutional Governments in their application to China, by Dr. Gilbert Reid. Published by Macmillan & Co. 60 cents.

Messrs. Macmillan & Co. have, from time to time, issued books specially prepared to meet the needs of Chinese schools and colleges, and judging from the announcement of their forthcoming publications, which is issued with this volume, they intend to push this branch of their business. The present volume by Dr. Gilbert Reid is on the subject which he has made peculiarly his own. It need not be said that the work is carefully and accurately done. Dr. Reid's writer uses many of the phrases affected by scholars of the new learning. These may be taken as examples: 尚在胚孕時代, "In the embryonic stage;" 與列強馳騁於二十世紀之天演界, "Equal in the race with the powers in this evolutionary 20th century;" 是為民權幼稚時代, "This was the childhood of democracy." There are complimentary prefaces by three of the highest officials and foremost scholars in the Chinese Empire. That by Sun Chia-nai is lithographed in what we take to be his own handwriting. It is pathetic to read in it: "I am old; it is not likely I shall see the day when the world will accept a common bond, but I am fortunate in that I have seen the preparation for

giving China a constitutional government," and to reflect that the foreboding has been fulfilled and the old statesman has passed to his reward.

The book is printed on "maopien" paper with a cover of stiff red paper stitched to it somewhat precariously. It is a book that will be valued by Chinese scholars.

Faith and Facts as illustrated in the History of the China Inland Mission, by Marshall Broomhall, B. A. Published by the China Inland Mission. Price 1/- net.

This book is, like all the publications of the China Inland Mission, got up in first class style. The cover has a fine picture of Mont Blanc and a striking text at the foot of it. The paper is good, the printing clear and the illustrations artistic. Above all the story told to illustrate the text that God's faithfulness is more abiding than the everlasting hills, is of absorbing interest. From cover to cover the book is packed with eloquent testimony that it is worth while trusting God. There are instances of those who glorified God, giving cheerfully out of deep poverty and of those who gave generously of their wealth. "This record is published solely as a testimony to God's goodness and not from any thought of exalting a mission or a method. Our ground of rejoicing is not our faith, but God's faithfulness."

The frontispiece, "The First Cash Book," is a photograph of the pocket-book in which Hudson Taylor kept a record of the first donations given to the China Inland Mission. On page 23 is reproduced a photograph of the page containing the first entry in this cash book. The neatness

and business-like method of this page must impress all who look on it. The writing and figures are copperplate. Those who suppose that a "faith mission" may be run on hap-hazard principles will be enlightened by a study of this page. On page 70 is a picture of the 15 large volumes which record the transactions of the financial department of the Mission in Shanghai from 1889 to 1907. During these years more than half a million sterling was paid to the missionaries for their personal use and work. "To the glory of God may it be said that not one farthing of that large sum was spent before it was received, and there is no instance of a deficit balance on any page of these volumes." Praise God.

J. D.

Handbook of Military Hygiene. 陸軍衛生提要. By Dr. Chao Sze-fah, Nanking.

This is a handy little volume, published by the Medical Missionary Association. Dr. Chao, the author, is a graduate of the medical department of Nanking University, and has been for several years examiner to, and lecturer on, hygiene in the Army Recruiting Bureau at Nanking. The work is designed as a text-book for army recruits, who are all now required to know something in regard to military hygiene before they are advanced to rank in the army. The book is illustrated quite sufficiently for the purpose for which it is designed, and the press work is clear. The terminology used is that adopted by the Publication Committee of the Medical Missionary Association, and English equivalents of the Chinese terms are frequent-

ly given throughout the text. A large portion of the work is of equal value to the ordinary student of hygiene, and it is heartily commended for popular use, as well as for use by military students.

G. A. S.

THE MESSIAH, THE ANCESTRAL HOPE OF THE AGES. The Desire of all Nations. By E. A. Gordon. Published by the Kaisaisha, Tokyo. Sold by the C. L. S., Shanghai. Price, \$8.50.

The Hon. Mrs. Gordon, who is the author of this book, has been for many years a resident in the Far East and through the greater part of her life a student of Oriental religions. Others of her works, "Clear Round," and "The Temples of the Orient," have had a wide circulation. Now Mrs. Gordon has put forth this very striking work on the Messianic hope which she finds enshrined in the great religions of Asia, and bases upon it a comparative study of religion. The beautiful illustrations in colour add to the attraction of the work.

The learned author has spared no pains in the collection of information, and all who are interested in the subjects dealt with will find her work profitable reading. It is needful for every missionary to Oriental peoples to attain a sympathetic understanding of the religious forces which underlie their superstitions and customs. Many failures in missionary enterprise may be traced to the entire lack of appreciation of the truths which underlay the ancient non-Christian faiths which many earnest Christian workers have honestly, but unfortunately, revealed. This work

is a helpful reminder of the fact that God has spoken in many distinct messages and by various methods to the fathers through the prophets, and should encourage the search for the residuum of divine truth which is to be found in systems overlaid with superstition and error. Much of the material here published is helpful, and the purpose of the whole is commendable; many of its conclusions, however, are far from convincing. The author is gifted with wide reading, but her work lacks grip and accuracy. Too many of the quotations are perverted, often by a very little, but still perverted, apparently for no other purpose than to add effect to the point the writer desires to make. The net result is to accomplish the reverse, since inaccuracies in the known lead to a general suspicion of possible inaccuracy in the unknown which continually holds back the assent of the reader. He wishes to verify all before he acknowledges conviction upon any. On page 119 we are told that we repeat each Sunday the triumphant words of the grand old historic creed: "I expect the life of the world to come." This is Mrs. Gordon's way of saying: "I believe . . . in the life everlasting." Of the account of the transfiguration we read thus: They "were with Him in the holy mount and *were initiated* as eyewitnesses into His Majesty." "His face did shine as the sun. His raiment became white, *dazzling as the sun*, as no fuller on earth could white them." And again thus: "The word was made flesh and dwelt—*was enshrined*—among us," etc. Instances might be multiplied. If the words of Scripture are thus dealt with the question may well arise, What of the rest

of the quotations upon which the whole value of the book, as an argument, must depend? On page 53 an incident is quoted from the pen of Dr. T. Richard, in which a Chinese gentleman, who had read the New Testament, without guide or explanation, told the missionary that the passage which struck him most forcibly was "that which says men may become the temples of the Holy Ghost." The author adds, i.e., '*the Shrine of Noble Life*.' The inference is that nobility and holiness are interchangeable terms! Surely the New Testament, with its Hebraic use of 'holy,' never suggests anything of the kind.

The very suggestive line of enquiry into a possible Christian source of the highest Buddhist teaching found in Japan, urged in the first essay of this work, "The Speaking Stone," is marred in the same way. Two Japanese Buddhists—Kobo Daishi and Dengyo Daishi—visited Cho'ang, Singanfu, in 804 A.D. to study questions of religion there. Mrs. Gordon feels assured that in contact with the Nestorian missionaries, and after a study of the Nestorian stele, Kobo took back with him the "precious doctrine of the Shingon sect," which lies at the root of the ever burning fire of Miyajima, the *Dai Nichi* teaching. For in Singanfu he had, without doubt, heard of "the great light" which had shone to lighten the nations like "a sunrise (?) from on high." But the central doctrine *Dai Nichi* is 大日, which may not be translated as Kobo Daishi would receive it in China as a 'great LIGHT' at all. It is, as it must then have been, the great sun. Later, personality is ascribed by

the writer to Dai Nichi. That connection has to be assumed, on general grounds, between the Mahayana teaching and Christianity, should be gladly acknowledged; much pregnant hope lies therein, but the proof is not to be given on the strength of casual correspondences. There is too great a tendency, a tendency which betrays a weakness, to treat external likenesses as a proof of inward and vital connection. Because legend ascribes to Jesus Christ fair stature and curling hair, and images of Maitreya show the same characteristics, it may not be even assumed that the legend and the image have common ground. The method is entirely unscientific; it has much in common with a now discredited but once popular school of philology. Yet in her very comprehensive studies Mrs. Gordon has pointed the way to students who may, by the diligent pursuit of lines of enquiry here opened up, do much to clear the religions of Asia from their excrescences of idolatrous superstition and find the basic common ground of faith from which the steps to salvation may be cut.

The following extract may serve to illustrate the object of the life work of our author: "In these days we stand in danger of forgetting that 'myth' is perception, insight, intuition, and that because the myth *always corresponds* to a 'reality' we must therefore employ the never-failing key—'by faith'—if we would interpret truly the mysterious worship of heathen civilizations. . . . The germ of primal revelation lies hidden in them all." Superstition is, we are told, rightly expressed by the Japanese word 'faith gone wrong.' The Japanese

"*World Illuminator*," the Aryan "*Sky Father*," the Greek "*Zeus Pater*," the Roman "*Jupiter Maximus*," and the Chinese "*Tien*," is He whom the Lord Jesus Christ taught His followers to address as "Our Father in Heaven." He is also the one of whom Paul preached at Athens—"whom therefore *unconsciously* (?) ye are worshipping." All this and much more. It must be read to be fully appreciated.

Now when the Christian reader has finished his perusal of this interesting but provoking work, he cannot fail to ask himself, How do its conclusions stand in relation to a liberal interpretation of the New Testament point of view? Granted that there is enshrined in faith all round the world an inheritance of Messianic hope; the question then arises, Does the Messianic hope satisfy? and, above all, Can it regenerate? For the Christian missionary, standing in the position of an interpreter of the New Testament and of the teaching and life purpose of Jesus Christ, is not simply content to proclaim an ideal, or to expound the highest truth. *Repentance, faith, salvation*,—these are his watchwords, and without them truth itself is mere good form, and the preacher becomes simply an expositor of luminous but non-lifegiving doctrine. Christianity is bound in the nature of the case to produce in those who hear it a confession of failure, both religious and personal, before its work can become effective. St. Paul at Athens did not simply declare "an unknown God." He added: "Now commands He men everywhere to *repent*." The message of conformation to the Divine Will goes hand in hand with information regarding the

Divine Lawgiver or the purpose of Christ remains unfulfilled. Such stress may be laid on the fact that Christ came to fulfil and not to destroy, that it may be forgotten how twice in His earthly lifetime He cleansed the temple. "My Father's house shall be called a house of prayer and ye have made it a den of thieves." That many have, in their zeal for the redemption of men, forgotten that men everywhere are made in the image of God and are vehicles of some measure of divine truth, is very true, and we are thankful to Mrs. Gordon for the reminder, which is so aptly given in this work, of the inherent spirituality of universal religion, and of the

fact that God has nowhere left Himself without witness, and that Christian truth is either enshrined or has been implanted in much of the religious exercises we see everywhere about us. This it is our mission to lay claim to in the name of Christ, but it is also the business of Christ's messengers to evict, even with scourging, the unworthy moneychangers and the unholy sellers of merchandise who have taken possession of the temples of the living God. It was the law, the divine will, that Christ said He came to fulfill, and not the vain imaginings of the human mind.

W. N. B.

New Announcements.

The Traveller's Guide. Religious Tract Society, London.

An Elementary Study of Chemistry, by Macpherson and Henderson.

A First Course in Physics, by Millikan and Gale.

These 2 books by Rev. Chang Yung-hsün.

Directory of Worship of Presbyterian Church, by C. D. Herriott.

"What a Young Boy ought to know" (Stall). Li Yung-chwen, Chinkiang.

Rev. J. Leighton Stuart, of Nanking, has 15 lessons on "Greek for Chinese students," and hopes to go on with the work.

Life of Lord Shaftesbury. E. Morgan. C. L. S.

Finney's Revival Tract (out). D. MacGillivray. C. L. S.

Methods of Bible Study. D. MacGillivray. C. L. S.

Supplement to Catalogue. D. MacGillivray. C. L. S.

Wide, Wide World. C. L. S. (in press)

Life of Stephen Grellet. C. L. S.

F. B. Meyer's Elijah. C. L. S.

From Zoroaster to Christ, being life of first Parsee convert to Christianity. C. L. S.

Poster on Halley's Comet. C. L. S., now in 80th thousand.

Com. on Amos. C. Campbell Brown. Homiletics. W. M. Hayes.

Life of Mrs. Kumm. J. Vale.

Newell's O. T. Studies. J. Vale.

Expository and Homiletical Commentary on the Gospels. Rev. Thos. C. Fulton.

Life of Alfred the Great. C. L. S.

Practice of Presence of God. C. L. S.

Law's Serious Call. C. L. S.

Preparation for the Messiah in the East. C. L. S.

Patterson's Pauline Theology. D. MacGillivray. C. L. S.

China Mission Year Book. D. MacGillivray. C. L. S.

Note: In reference to Clarke's Theology, Mr. W. Tremberth writes that he has finished the work. Prof. F. J. White also writes that he will complete the work of the late Mr. Millard on the same book.

Will the person doing "Stalker's Paul" please give particulars to Dr. MacGillivray?

**BOOKS IN PREPARATION IN WEST
CHINA.**

*From the West China Tract
Society's List.*

Safety, Certainty, and Enjoyment.
Abridged Pilgrim's Progress; in verse.
Christianity and Confucianism. By
a Chinese student.
Great Events of Old and New Testa-
ment; in verse.
The Holy Spirit. How to obtain and
how to retain.
Our Bible Readings.
Korea and its People.
Griffith Thomas on the Acts.
14 Prize Essays on the Duty of Men
to instruct the Women and Chil-
dren of their Households.
Sheet Tract on Payment of Taxes.
From Guilt through Grace to Glory.

By Y. N. C. A.

Temptations of Students, by John R.
Mott.
Power of Jesus Christ in the Life of
Students. John R. Mott.
Achievement—O. S. Marden (abridg-
ment.)
Constructive Studies in the Gospel of
Mark. Burton.
—
Bismarck: His Life and Work (Wen-
li), by Rev. F. W. Leuschner.
Westcott's Commentary on St. John's
Gospel, by Rev. G. Miles, Wesleyan
Mission.
Onward, Christian Soldiers. Talks on
Practical Religion (S. P. C. K.), by
Rev. Wm. P. Chalfant, Ichowfu.
Expository Commentary on John's
Gospel. George Hudson.
Mongol Catechism. Robert Stephen,
Jehol, via Peking, from whom copies
may be had.

China Centenary Missionary Conference.

The Committee's Final Report.

At a meeting of the Executive Committee held on the 1st of February the secretary's and treasurer's reports were presented and passed, and thus the long labours of the committee were brought to a close. It will be remembered that the Executive Committee was to continue in office until the accounts and business of the conference had been settled, and it will not be a surprise to anyone familiar with the conference records and resolutions to know that it has taken the committee nearly three years to complete its duties. Before the chairman formally declared the Executive Committee to dissolve the following missionaries were nominated as the permanent committee:—

Rt. Rev. Bishop F. R. Graves, D.D.
Rev. G. F. Fitch, D.D.
Rev. J. R. Hykes, D.D.
Rev. E. Box.
Rev. D. E. Hoste.
Rev. G. H. Bondfield.
Rev. D. MacGillivray, D.D.

The permanent Committee organized by electing the Rt. Rev. Bishop Graves, Chairman; Dr. G. F. Fitch, Treasurer; and Rev. G. H. Bondfield, Secretary.

Secretary's Report.—A report on the work of the various committees appointed by the conference was published in the September and October numbers of the CHINESE RECORDER, 1908, and is presented herewith. To that report there is but little to add.

1. The Committee (No. 8) on the *Preparation of a Message to the Literati of China* issued their message early last year. The draft, prepared by Rev. T. W. Pearce, and approved by his colleagues, Revs. Dr. Chauncey Goodrich and F. W. Baller, was submitted to several other sinologues and finally prepared for the press by Mr. Pearce and his able Chinese helpers. Over 10,000 copies (in parcels of 10, 15, 25 and 50) were posted to the mission stations throughout the empire. Many missionaries wrote for additional copies, and everywhere it appears to have been welcomed as an admirable statement and a timely appeal. The committee, and the translators in particular, are to be congratulated on the success of this publication. The message should not be allowed to go out of print.

2. The Committee (No. 15) on the *Form of Prayer* also successfully completed their labours, and some thousands of the revised prayer were sent out in April last. Several letters of thanks have been received.

3. With regard to the organization or work of the Committee (No. 19) on the *Preparation of Commentaries*, I have merely to repeat what was reported in October, 1908, viz., no information of any kind has been received.

4. *Publication.*—The instructions of the conference to publish records of the proceedings and the addresses, etc., that were delivered, were carried out, and the treasurer's report shows that the sale of these books and of the *Century of Missions* has not only helped to finance the Conference but has left a substantial balance in the treasurer's hands. The committee is greatly indebted to the editors and sub-committees for preparing and seeing these volumes through the press.

The following details may be of interest:—

	Cost.	Number of copies sold.	Copies on hand.
1,000 <i>Century of Missions</i> ...	\$2,880.32	946
3,000 <i>Conference Records</i> ...	5,413.26	2,095	877
1,000 <i>Conference Addresses</i> ...	671.53	322	654

Copies of the "Records" and "Addresses" were presented as mementos to reviewers, reporters, editors and others and to members of committees, etc., as sanctioned by resolutions of the Executive Committee. Letters of thanks are attached to this report.

A resolution dealing with the remaining stock will be submitted to this meeting.

5. It now only remains for the Executive Committee to complete its labours in accordance with the conference resolutions, (Records, p. 757) to pass for publication a cash statement, and appoint the Committee.

G. H. BONDFIELD, *Hon. Secretary.*

Centenary Conference Committee.

BALANCE SHEET.

<i>Assets.</i>		<i>Liabilities.</i>	
Cash at bank	\$ 331.79	Due to Methodist Publishing House	\$ 800.00
Due by American Tract Society	1,211.38	Cr. balance	2,785.02
Stock at cost value :			
877 Records	1,562.87		
654 Addresses	438.98		
Typewriter and writing utensils in secretary's office ...	40.00		
	<u>\$3,585.02</u>		<u>\$3,585.02</u>

G. F. FITCH, *Treasurer.*

Audited and compared with books and vouchers and found correct.

J. N. HAYWARD.

S. E. SMALLEY

Treasurer's Report.

In making his final report the treasurer would call attention to a few items of expense which, while seemingly large, yet were only relatively so and were unavoidable.

1st. There was the expense of hiring the Martyrs' Memorial and Town Halls, involving a total of \$1,459.50.

2nd. Advertising, band, etc., \$668.20.

3rd. Printing and circulating papers ordered by the Conference, such as, Letter to the Chinese Churches, Memorial to the Home Churches, Memorial to the Chinese Government, Form of Prayer for the Emperor of China, etc. Total \$1,376.20.

In this connection it is but just to mention the generosity of the Missionary Societies and friends in England and the United States, which made the Conference a possibility.

After all dues have been collected, including quite a large sum from the American Tract Society, and all expenses have been met, we shall have quite a balance on hand, which will be further increased by sales of the remaining Conference Records.

Centenary Mission ary
in account with

EXPENDITURE.

To Preparation of Conference and Organizing Expenses:—

Printing papers, resolutions, circulars, programs, etc.	\$ 1,474.10
Clerical help, typist, etc.	240.00
Typewriting machine	151.00
Stationery, etc.	184.74
Postage on papers, etc.	545.73
Hymn books	87.42
Sundries	11.10

2,694.09

“ *Conference Meetings:—*

Y. M. C. A. Hall	1,209.50
Town Hall	250.10
Advertising	466.79
Band	201.41
Police, coolies, etc.	171.00
Clerical help	88.00
Book exhibit	59.75
Sundries	120.28

2,566.83

“ *Post-Conference Expenses:—*

Printing resolutions, papers, circulars, etc.	508.42
Postage, envelopes, stationery, etc.	391.39
Clerical help and typist	170.00
Sundries, telegrams, etc.	247.39

1,317.20

“ *Conference Volumes: Printing, Publishing, and Advertising:—*

1,000 “History of a Century of Missions”	2,503.82
3,000 “Conference Records”	5,413.26
1,000 “Conference Addresses”	671.53
General advertising, etc.	18.35

8,606.96

Less amount due to Methodist Publishing House...

800.00

7,806.96

Credit balance at bank

331.79

\$14,716.87

Audited, compared with books, vouchers, and bank pass book and found correct.

J. N. HAYWARD, }
S. E. SMALLEY, } *Auditors.*

December 17th, 1909.

Conference Committee the Treasurer.

RECEIPTS.

By Donations and Offeratories.

Paid in China:

American Book Co., New York ...	Gold \$ 50.00	\$ 96.26
Am. Bd. Com. Foreign Missions...	175.00	319.38
Christian and Missionary Alliance	100.00	192.79
Methodist Episcopal Church, South	200.00	378.15
Mr. Theo. Morris, New York ...	25.00	48.13
Mrs. Thaw, Pittsburg...	25.00	48.42
English Presbyterian Church ...	10.0.0	92.47
National Bible Society of Scotland	15.0.0	138.14
Wesleyan Missionary Society ...	25.0.0	229.73
London Missionary Society ...	10.0.0	92.42
Church Missionary Society ...	15.0.0	137.85
China Inland Mission ...	15.0.0	138.35
Church of Scotland Mission ...	10.0.0	91.47
United Free Church of Scotland	15.0.0	133.85
British and Foreign Bible Society	10.0.0	92.32
Friends Foreign Mission ...	10.0.0	92.05
Canadian Presbyterian Mission ...	15.7.1	136.28
Miss Graham	20.00
Mr. Cecil Polhill ...	Taels 50.00	67.48

Collected in U. S. A. by Mr. Fitch:

Southern Presbyterian Church ...	Gold \$100.00	...
Protestant Episcopal Church ...	200.00	...
Methodist Episcopal Church, North	200.00	...
Baptist Missionary Union ...	200.00	...
Christian Mission ...	150.00	...
Southern Baptist Convention	100.00	...
Mr. Solon Severance ...	25.00	...
" J. M. Gould ...	5.00	...
" L. H. Wood ...	10.00	...
" E. L. Moore ...	10.00	...
" Lobenstine ...	50.00	...

Gold \$1,050.00

Less expense of collecting... 4 50

Total 1,045.50 2,002.65

Collections at meetings, etc. ... 561.50

" Registrations, sale of papers, programs,
directories, and sundries at counter ... 2,496.60

" Advertising in directory ... 116.00

" Book exhibit ... 4.62

" Sundries, bank interest, etc. ... 32.89

153.51

" Sales of Conference Volumes:

" History of Missions" ... 2,880.22

" Conference Records" ... 5,004.63

" Addresses" ... 283.60

Less due by American Tract Society ... 8,168.45

1,211.38

6,957.07

\$14,716.87

G. F. FITCH, Treasurer.

December 17th, 1909.

Missionary News.

Death of Mrs. Williams.

On January 29 there passed away at Canton, deeply regretted by all classes, the wife of Walter H. Williams, I. M. Customs. Mrs. Williams had lived for twenty-five years in Canton, and had won a unique place in the hearts of all. The missionary community, the Consular service, the Customs service, the navy, the Parsee community, and Chinese, Christian and non-Christian, all united to pay the last tribute of respect. Mrs. Williams knew no distinction of creed. Her practical sympathy passed over all barriers of race or color.

There will be union services on Sunday, February 27, and Sunday, March 6.

Daily evangelistic services will be conducted by Dr. MacGillivray and Mr. Shi Kwei-biao.

The leaders of the Bible classes will meet Rev. Geo. Miller daily in a normal class.

Remarkable Work at Ichowfu, Shantung.

The Rev. Geo. A. Armstrong tells of a new result of revival, that is, the enrolling of over 1,000 enquirers. "We have been praying for a long time for God's blessing on the Ichowfu work and looking forward with hope and preparation for Chinese Pastor Ting Li-mei's coming. He arrived here from Yih sien on the 15th of January and began services in the big church on Sunday, the 16th, in a quiet way. We had invited all our baptised Christians from the country districts to attend the meetings, and about a hundred of them came. For the eight days appointed there were four daily services—daylight prayers at 7 a.m., led by our native evangelists and Christians and preaching services at 11 a.m., 3 p.m. and 7 p.m., led by Pastor Ting. There was a good attendance at morning prayers, and at all the other services the house was well filled; almost every day the benches being crowded more closely together while others were added. From the very first Pastor Ting appealed to the people as he showed them the love and mercy of God. During the first three days his energies were directed towards the purifying of the Christians and the refilling them with the love and Spirit of

Wuhu Bible Institute.

PROGRAMME.—Feb. 23—Mar. 9, 1910

9.30-10.15.	Group Bible Classes, studying the Epistle to the Romans.
10.30-11.00.	Devotional, conducted by Rev. W. R. Hunt.
11.00-12.00.	Lecture Hour.
Feb. 23-Mar. 2.	Dr. Glover: Lessons from the Apostolic Church for the Church To-day.
March 3-5.	Rev. Geo. Miller: The Bible. The Book of James. How to Win Men.
March 7-9.	Rev. J. Williams.
12.00-1.00.	Tiffin and Social Hour in Large Hall.
3.00-4.00.	Lecture Hour.
February 23.	Mr. Li: Family Worship.
February 24.	Mr. Tung: Revivals in Peking.
February 25-26.	Rev. A. E. Cory: The Minister and His Purpose. The Minister and His Work.
Feb. 28-Mar. 3.	Dr. J. Darroch: Samaritans and Luther.
March 4.	Mr. Cecil Smith: Work among the Miao Tribes.
March 5.	Sunday School Method.
March 7-9.	Holiday.
	Rev. A. R. Saunders: Reformation. Revival. The Evangelist.

Christ. During these three days the meetings were somewhat emotional, as the Christians repented of their shortcomings and reconsecrated themselves to Christ. After the third day the meetings were more calm, but with daily increasing interest.

On the evening of the third day an invitation was given to outsiders who wished to study the Gospel to come forward and be enrolled. A little child in the front seat stood up first, and then they began to come forward— young and old, poor and rich, ignorant and educated—until on that first night there were 82 names enrolled. At all the succeeding meetings names were added. The Christians began to work—the children to bring in their playmates, the laborers their friends, the students their classmates and the rich their companions. They could not all come forward, and so individuals were given paper and pencil to take names throughout the audience. We had prayed for 200. The 200 mark was passed. We prayed for 300, we prayed for 500. At the end of the eighth day, on which the meetings were to end, there were 836. The meetings were adjourned at the end of the eighth day as per schedule, but Pastor Ting is remaining with us for another week, holding daily evening meetings and helping us to arrange the work for the gathering in, and teaching of, the new inquirers. More names are being added every day. At present the number stands at 944, and the end is not yet. (A young woman stepped in just now to borrow a piece of paper on which to write some more names). Surely the Lord is manifesting His presence among us at this time. Although it may be that some

of these will never get beyond the taking of this first step, yet the affinity between God and man is being made very plain. We trust that He will give us wisdom and strength to win and teach a large percentage of these who have taken this first stand for Jesus. And it does seem as if the Lord were adding His blessing to our new church and that He has accepted the offering of the Woman's Board of the Southwest. Ever since it was first opened on Christmas night it has been practically filled at all regular services with audiences ranging from 200 to 800. It seems as if the Lord has abided His time in coming to Ichowfu, for never until within the past few weeks have we had a place where such gatherings as these would have been possible.

A dedicatory service was held on Sabbath afternoon, the 23rd, with Pastor Ting and the resident foreign pastors at the helm, in which the building in memory of Rev. Wallace S. Faris was dedicated to the Lord. On the same day an interesting consecration service was held, at which between 20 and 30 small children were consecrated to the Lord, not by baptism, but by their parents consecrating them to the work of the ministry or the service of the Lord. At another service earlier in the week 37 of our older women pledged themselves to the unbinding of their feet. An atmosphere of great joy seems to surround us just now. One has rather a peculiar sensation when one goes upon the street now and realises that almost every one into whose face one looks counts him or herself as one of us. It is encouraging to know that so many of those who have come in are our nearest neighbors and from

those who have known us best. It is said that almost every home and shop on the street, from the entrance at our compound to the crossing of the great street, is represented.

Yesterday we telegraphed and wrote to Tsing-chow-fu, calling our Bible students out of school to help us in the work here next year, and to-day Pastor Ting telegraphed to Manchuria to see if he could not have his date there postponed that he might remain with us a while longer. Our force here is not strong.

Pastor Ting is a man of very much prayer, devout and earnest, and he would ask that you remember these 900 in your prayers, asking that the grace of the Lord may abound unto them.

January 27th.—Since the above was written 60 more names have been added. At to-night's meeting the number passed the 1,000 mark.

A Million Souls for Christ in Korea.

According to a report from George T. B. Davis, the movement for winning a million souls to Christ in one year in Korea is sweeping over the whole nation. The movement originated in prayer and the study of God's Word. Feeling the need for power, about six months ago a little group of missionaries called for a week of prayer. A few days later these same missionaries met for an entire day of prayer, when the Spirit of God seemed to fill the room, and after several days of further prayer in a temple on a near-by mountain, they went forth filled with a consuming passion for souls. At the Annual Confer-

ence of the Methodist Church, South, they adopted the watchword of "Two Hundred Thousand Souls for Christ." A report of this was carried to the General Council of Evangelical Missions, and after much prayer the Council decided that all missionary bodies should join in asking God for a million souls, and thus they inaugurated a Gospel campaign to Christianize one million of the thirteen million Koreans in one year.

Because of the oppression of centuries the Korean is often lazy and shiftless, but he is marvellously transformed when he becomes a Christian. He becomes an intense personal worker, and many cases are reported of over a hundred converts as the result of one man's labor. So eager are they to win souls that they will set apart a certain number of days each month for teaching and preaching the Word of God.

One secret of the success attending the work of the Koreans is the intensity and simple faith with which they pray and study the Word of God. The widespread distribution of the Bible by the Koreans themselves as a method of personal work, is one of the foremost features of the campaign.

Dr. James S. Gale, of Seoul, one of the wisest missionaries in Korea, gives his opinion of the movement in the following words:—

"The present moment calls for special effort in Korea. Its watchword of 'A Million Souls' rings out at a time of supreme national hopelessness. Wrecked and humiliated through her own failures, incapable of self-defence or self-government, she has fallen to a place of contempt among all nations. Authority no longer rests with her, finances are out of her control, the world of graft and fraud in which she lived has

been spirited away, and to-day striped and convicted and undone, she looks for a Saviour. This is the supreme moment. We cannot reckon on the future or foretell it. Now is the moment, and it is here: the wide-open door, the humbled people, the waiting heart. Will he come, this great somebody for whom they wait? Is it the Church? Is it the Salvation Army? Is it Education? Is it America? Who will save them? This is the question. Jesus the Nazarene, specialist for all hopeless ones, despised ones, incapable ones, impure ones, fools and knaves, thieves and robbers, outcasts and riffraff of men and nations. He is here, touching this one and that. Reader, if thou knowest how to pray, pray that this moment may be made sure, this sealing of a hundred and forty-four thousand and all the extra ones to make up the million."

From the beginning the blessing of God seemed to rest upon the movement. Shortly after the Council had passed the motion, the Chapman-Alexander party arrived in Seoul to conduct special meetings, and these were followed by great blessing, not the least of which was the organization of the Pocket Testament League.

Dr. Horace G. Underwood, of Seoul, one of the founders of the Korean Church, speaks of the movement in the following words:—

"The prayer for a million souls for Christ in Korea this year is not as impossible as the prayer offered at the first watch-night service held in Korea on the last day of December, 1885. There were then less than ten missionaries in Korea, including the women and children. The first prayer offered was for souls for Christ in Korea the coming year. It seemed impossible that such a request should be granted in Korea, the 'Hermit Land,' the last of the nations to open its doors to the Gospel. In Japan they had to wait six years before they baptised their first convert, and twelve years before they had six members with which to organize their first church; while in China they had to wait nearly a score of years for their first convert.

"Weak indeed was our faith, but we plead with God to strengthen it. We baptised two converts that year. At the next watch-night service we were led to ask for a score of souls, and before the end of 1887 there were 23 baptized believers. With strengthened faith the next year we plead with God for a hundred, and before the end of the year there were 125 professing Christians. And now with the number of missionaries in Korea, with the strong church, with the organized body of personal workers, I believe it will be more than a million before the end of the year.

"China and Japan and Russia have all acknowledged that Korea is the strategic point of the Far East. We can well believe that it is also the strategic point religiously, and to win Korea now means to win the Far East."

It is said that the prayers of one woman in Texas started the great revival which has been sweeping over South China. Will not Christian people everywhere unite in crying earnestly to God for the million souls in Korea? The following are some suggestions for prayer:—

1. Form little prayer-circles or groups among your friends, and each day both with others and alone plead with God for a million converts in Korea by October 9, 1910.
2. Pray that the Korean Christians, church officers and leaders, and the missionaries, may be so filled with the Holy Spirit that they may have power to win the heathen to Christ.
3. Pray that the hearts of the heathen may be prepared by the Holy Spirit to receive the truth and be saved.
4. Pray that God's Spirit may be poured out upon the land so mightily that the entire nation may speedily turn to God, and thus the prophecy be fulfilled of a nation "born in a day."

In connection with this movement a *Day of Prayer for Korea* is called for by the committee in the following appeal:—

Through the evident guidance of the Holy Spirit the General Council of Evangelical Missions in Korea was led to decide to pray and work for a million souls in Korea this year. Therefore because the present is

without doubt God's opportunity for making Korea a Christian nation, and because Korea is the strategic point of the Far East, and to win Korea NOW means to help immeasurably in the evangelization of the East, we ask Christian people in all lands to observe Sunday, March 20th, as a "Day of Prayer" for the million movement in the onetime "Hermit Land." Pray that through the gracious outpouring of the Holy Spirit upon the missionaries, the Christian Koreans, and those who are still in

the darkness of heathenism, the million may be more than realized.

It is especially requested that in the church services, and at Sunday School on that day, Christians be urged to pray daily, individually and in groups, that the full harvest may be gathered in by the 9th of October, 1910.

COMMITTEE.

Dr. JAMES, S. GALE, *Chairman.*
Mr. HUGH MILLER, *Secretary.*
Dr. H. G. UNDERWOOD.
Rev. D. A. BUNKER.

The Month.

MILITARY EXPEDITION TO LHASA.

Reuter's Agency reports on February 24th that some 25,000 Chinese troops, trained upon the Japanese system, are being pushed into Tibet, from the province of Szechuan. This force is equipped with a wireless telegraphic installation and quantities of machine guns and mountain guns. The army is under the command of H.E. Chao Erh-feng, the vigorous and enlightened brother of the Viceroy of Szechuan.

The intention, apparently, is to establish Chinese domination in Tibet, to remodel the conditions on the frontier to encourage the settlement of Chinese immigrants. In the preparation for the military advance 7,000 men worked day and night at the arsenals in Chengtu, which were lately refitted with German machinery, under German supervision. The Chinese suffered severely from cold, privation and the hostility of the border tribes. On one occasion the Chinese were ambushed near Batang, where they lost 400 men and a number of guns.

NEW LAWS.

The Yuch'uanpu has reported on the subject of the compilation of the proposed new Laws for Navigation, Railways, Posts and Telegraphs. It states that Navigation Laws will be based on those of Great Britain; Railway Laws will be adopted from the German and Belgian codes; and Postal and Telegraphic Laws will be compiled from Japanese, American, Danish and Austrian laws. Messrs. Shih Yü and Ma Te-yü have been appointed to draft the laws, under the supervision of Mr. Chen Yi.

When the codes have been completed they will be referred to the Law Revision Commissioners for approval before being promulgated by Edict.

The Commission of Constitutional Reform has decided to classify the Courts of Justice as follows: 1. The Ta Li Yuan or High Court of Justice.—This Court will be in Peking. 2. The Upper Courts of Justice.—One of these Courts will be instituted in the capital of each province. 3. Local Courts.—One of these Courts will be instituted in each prefecture and each independent county department. 4. Lower Courts.—Two of these Courts will be instituted in the boroughs, shires and districts.

THE PARLIAMENT QUESTION.

Several meetings were held by the members of the Censorate to discuss whether they should forward the memorials from the people of various provinces urging the Throne to open the parliament. The Censorate refused to have an interview with the provincial assemblymen now in Peking regarding the speedy opening of the Imperial Parliament.

An Imperial Decree of January 2nd said: "In respectfully reflecting upon the Decrees issued by Empress Hsiao Chin and Emperor Teh Tsung, we find that they were the results of their Majesties' own determination. Their Majesties fixed nine years for the period in making preparations for a monarchical constitution for the Chinese Empire. Their command was that the chief power was vested in the Throne, but that the administration was to be opened to public opinion. This was patent to the Ministers and people in our whole Empire. . . .

... Our Empire is extensive in area, and as neither the preparations are complete nor the people's standard of intelligence uniform, should a Parliament suddenly be opened it is anticipated that opposition may be rife, which will hamper the progress of constitutional government. Should this happen not only shall we be unable to satisfy the spirit of the late Emperor in heaven, but it will be open to question whether the representatives, who present the petition, can face our four hundred million brethren.

We wish to exhibit absolute sincerity and to hide nothing. In short constitutional government will certainly be established and a Parliament will be surely opened, but what is to be carefully considered is the question of time and order. Safe gait is essential in a long walk, as it is unwise to look for immediate results in attempting an important task. Provincial Assemblies have been opened in all the provinces and the Senate will be organized in the next year, so that the basis of a Parliament will be complete.

We hope that our Ministers and people will perform their duties diligently and compare results according to time. They should not aim at an empty name to the detriment of actual results. We hereby clearly announce that when the nine years' preparations are complete and universal education has spread among the people, we will resolutely issue an Edict to fix a time for a Parliament to be summoned. It is hoped in this manner that, in aiming at benign government, care may be exercised in its deliberations. This is issued for general information."

According to Chinese information an association has been formed in Peking, with the object of expediting the opening of Parliament. It has telegraphed to the Provincial Assemblies and to educational and other public bodies in all the provinces, pointing out the urgent necessity of an early opening of Parliament and requesting them to take action and send delegates to support the provincial delegates in their petition.

OPIUM SUPPRESSION.

The following important Imperial Decree was issued on January 20th:—

"With reference to the regulations for opium prohibition, drawn up by the Ministry of the Interior in conjunction with the Law Revision

Commissioners and presented by the Commission for Constitution Reforms, it is to be observed that opium suppression is essentially an important matter to strengthen the Empire, and that Decrees had been issued in the previous reign commanding that opium should be strictly prohibited. Regulations of prohibition have, at different times, been issued for general guidance, and this year warnings have been reiterated, so that instructions and preventive measures in the matter may be said to have been exhaustive.

Many provinces have now reported the entire suppression of opium plantation, and in different parts the number of people breaking off this habit is gradually increasing. It is necessary at once and definitely to decide on a plan of punishment and warning in order that this poisonous bane may be eradicated permanently. On perusal of the regulations proposed for opium-suppression, they are found fairly complete and minute in respect of penalties and fines, and these regulations should be promulgated and enforced both in and out of the capital.

The viceroys and governors in the provinces where opium plantation has not been entirely forbidden, are commanded to order and superintend the local officials in taking steps to reduce the term of years in which poppy plantation should be prohibited with a view to eradicating the evil as soon as possible. In the provinces where entire suppression has taken place, they should at all times investigate the conditions, and any recrudescence of the evil should be regarded as a violation of the laws of the government, and action must be taken according to the regulations for the punishment of the offences. All the regulations proposed by different government offices in the capital and the variations in the length of terms of prohibition proposed by the provinces which have been sanctioned by the Throne, should become established regulations, and any violation of them should be punished accordingly.

Should any high official in or out of Peking, who has control over local officials, dare to relax his efforts in this matter or secretly to offend against the regulations he will also be punished. It is sincerely hoped that this chronic curse will be gradually eradicated and that the people will daily strengthen and flourish hereafter."

Missionary Journal.

BIRTHS.

- At Hongkong, 17th December, 1909, to Mr. and Mrs. MOHLER, Y. M. C. A., a son (John Voxall).
- At Hwangchow, Hupeh, 8th January, to Rev. and Mrs. S. TANNKVIST, S. M. S., a daughter (Astrid Svenborg Maria).
- At Yung-p'ing-fu, 8th January, to Mr. and Mrs. EDWIN J. THARP, a daughter (Margaret Ruth).
- At the Irish Mission, Fakumen, Manchuria, 23rd January, to the Rev. and Mrs. F. W. S. O'NEILL, a son.
- At Peking, 23rd January, to Dr. and Mrs. GEORGE D. LOWRY, M. E. M., a son (George Edward).
- At Foochow, 29th January, to Mr. and Mrs. McLACHLIN, Y. M. C. A., a daughter (Helen Eileen).
- At Nanking, 31st January, to Dr. and Mrs. RUSSELL, M. E. M., a daughter (Martha Lovvinia).
- At Shanghai, 7th February, to Mr. and Mrs. C. L. BOYNTON, Y. M. C. A., a son (Charles Dozier).
- At Hankow, 9th February, to Mr. and Mrs. J. M. O. GUDAL, Am. Lutheran Mission, a son.
- At Huchow, 13th February, to Mr. and Mrs. JAMES V. LATIMER, Am. Baptist M., a daughter (Francis Marion).
- At Soochow, to Dr. and Mrs. JOHN SNELL, M. E. M., South, a daughter (Laura Evelyn).
- At Soochow, to Mr. and Mrs. B. D. LUCAS, M. E. M., South, a son (Thomas Lawman).

MARRIAGES.

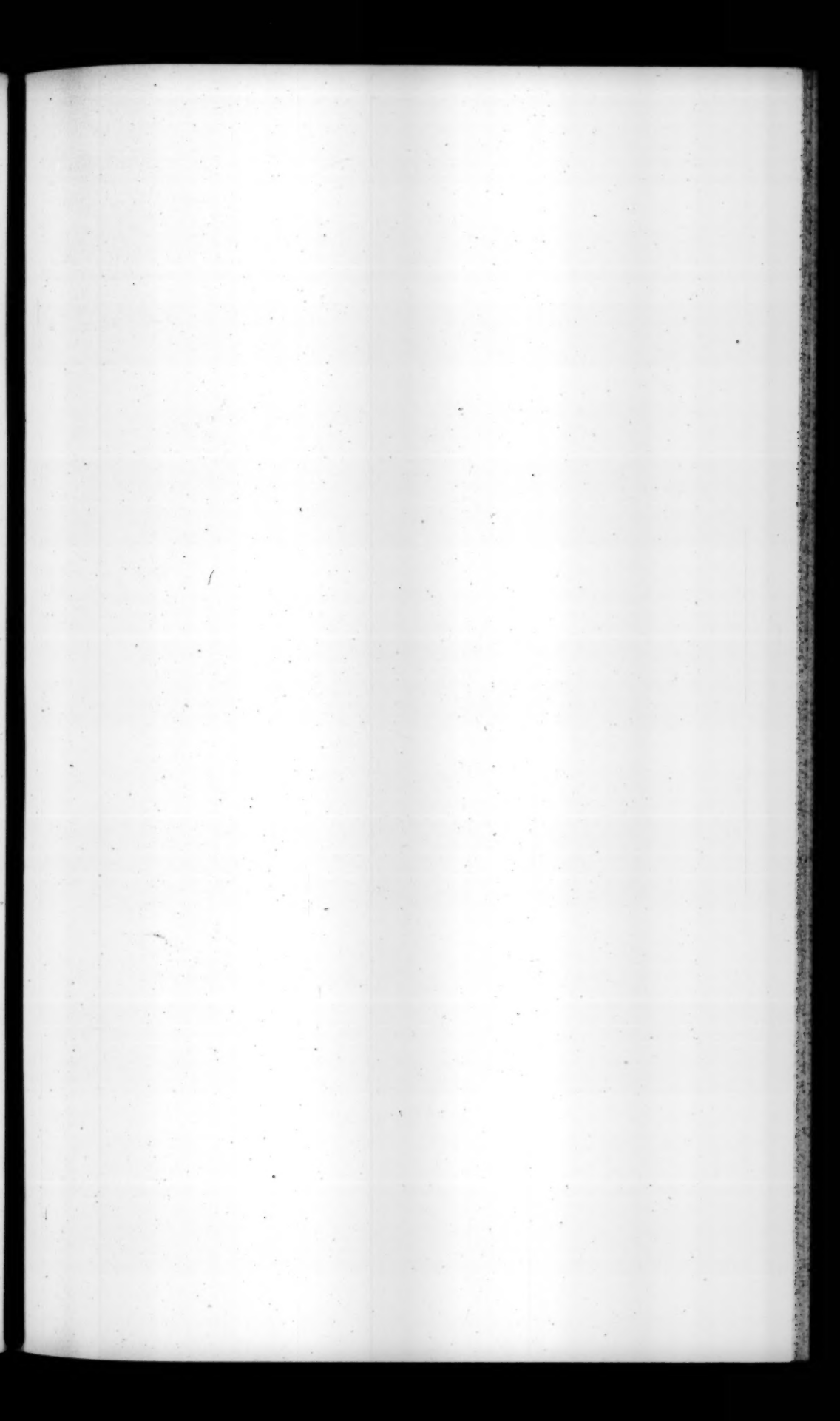
- At Kwangyuh, 11th December, 1909, Mr. H. E. STUBBS to Miss E. M. PRACY, both C. I. M.
- At Chungking, 20th January, Mr. P. O. OLESEN to Miss L. GUEST, both C. I. M.
- At Hanyang, 29th January, Rev. HARDY JOWETT to KATHARINE ALICE WHEATLEY, both W. M. S.
- At Nanking, 1st February, Mr. CHARLES S. SETTLEMAYER and Miss EDNA EVA KURY.
- At Shanghai, 3rd February, Mr. K. W. SCHWEIZER to Miss K. L. BOHNER, both C. I. M.
- At Peking, 9th February, Dr. J. MATT-LAND STENHOUSE, Union Medical College, Peking, to Miss GWLADYS HARRISON REES.
- At Shanghai, 9th February, Rev. WM. H. STANDRING to Miss ANN REBECCA TORRENCE, both A. C. M.

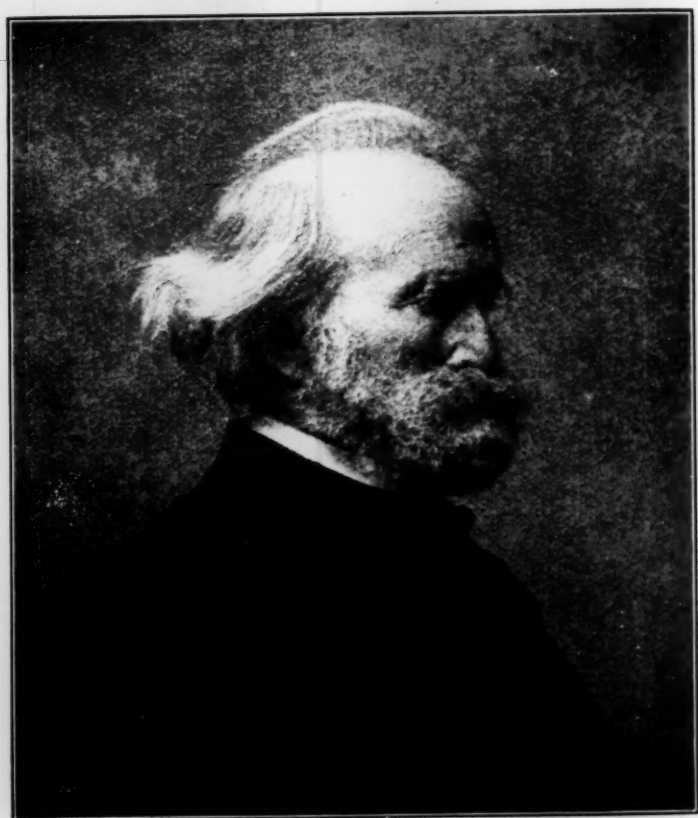
ARRIVALS.

- 22nd January, Mr. and Mrs. W. T. GILMER, C. I. M., returned from Sweden via Siberia; Miss H. ANNISS, C. I. M., returned from England via Siberia; Mrs. A. MENZIES, C. I. M., returned from England via Canada.
- 25th January, Dr. and Mrs. JACKSON, A. C. M. (ret.).
- 6th February, Dr. W. MALCOLM, wife and three children, S. P. M.
- 9th February, Rev. L. DAVIES and wife, Am. Pres. Mission, South.
- 13th February, Rev. A. R. KREPLER, A. P. M. (ret.); Miss C. T. WOODS, A. P. M., from U. S. A.
- 14th February, Rev. T. E. LOWER, E. B. M. (ret.); Dr. E. LEWIS, E. B. M.
- 15th February, Mrs. J. R. WATSON and child, E. B. M. (ret.); Miss SADLER, E. B. M.

DEPARTURES.

- 31st January, Rev. E. C. JONES, M. E. M., for U. S. A.; Rev. and Mrs. RIDGELY, A. C. M., for U. S. A.
- 31st January, Prof. E. C. JONES, of Foochow, M. E. M., for U. S. A.
- 1st February, Miss J. MCINTOSH, C. P. M., for Canada.
- 4th February, Rev. G. L. PULLAN, wife and four children, of W. M., for England.
- 5th February, Mr. and Mrs. SORENSEN and two children, C. I. M., for Norway.
- 7th February, Mr. and Mrs. DURQUHART and child, C. I. M., for England via Siberia.
- 8th February, Mr. and Mrs. C. H. TJÄDER and son, C. I. M., for Canada.
- 18th February, Miss WALMSLEY, C. M. S., for England; Miss EDWARDS, C. M. S., for England; Mr. and Mrs. A. GOOLD, C. I. M., for Australia; Mr. W. D. RUDLAND, Mr. and Mrs. S. R. CLARKE and daughter, Misses F. J. FOWLE, S. A. CREAM, K. M. ALDIS, H. M. SCORER, FRANCES GRACE, DOROTHY HOPE and HAROLD CASSELS, all C. I. M., for England.
- 19th February, Drs. J. H. SOWERBY and H. B. TAYLOR, A. C. M., for U. S. A.; Rev. T. W. MITCHELL, A. P. M., for U. S. A.
- 20th February, Rev. J. F. BRECHER, wife and two children, Ref. Ch. in U. S. A., for U. S. A.





W. P. Martin.

